A

PARALLEL

Between the

Faith and Doctrine

Of the Preſent

QUAKERS,

And that of the

Chief Hereticks in all Ages

OF THE

CHURCH.

And alſo

A Parallel between *Quakeriſm* and *Popery*.

Becauſe they received not the Love of the Truth, that they might be ſaved And for this Cauſe God ſhall ſend them ſtrong Deluſion, that they ſhould believe a Lye:

That they might be damn'd, who believe not the Truth, but had pleaſure in Unrighteouſneſs. 2 Theſſ. 2. 10, 11, 12.

But there were falſe Prophets alſo among the People, even as there ſhall be falſe Teachers among you, who privily ſhall bring in damnable Hereſies, even denying the Lord that bought them, and bring upon themſelves ſwift Deſtruction.

And many ſhall follow their pernicious Ways, by reaſon of whom the way of Truth ſhall be evil ſpoken of. 2 Pet. 2. 1, 2.

London: Printed and Sold by *John Nut* [illegible] 1700.

ERRATA's.

Pag. 9. lin. 46. for 3 read 4. p. 10. f. 5 r. 4. ibid. l. 7. f. *in* r. *in.* ib. f. 6 r. 5. p. 15. l. 16. f. *them fully* r. *them in fully.* ib. 21 f. *Simon Cyrene*, r. *Simon* of *Cyrene*, p. 16. l. 16 f. *Happ.* r. *Happy*, p. 17 l. 15. r. *Artodirites*, p. 19. l. 3. r. *Persons.* p. 22. l. 21 r. *Hermes.* p. 24. l. 9 r. *Heresies*, p. 25. r. *though.* p. 31. l. 44 begins *Cent.* 11. p. 32. r. *worship.* p. 33. l. 1 begins *Cent.* 12. ib. r. *Petreus.* p. 35. l. 22 r. *deest.* p. 36. l. 35. r. *as well.* p. 40. l. 15 r. *Assemblies.* p. 43. l. 34 r. *denipsur.* p. 49. l. 35 r. *stands.* ib. l. 40. r. *or State.*

THE PREFACE.

THough Enthuſiaſm hath heretofore apeared in the World under ſeveral ſhapes, and diſguiſed in divers Dreſſes, and in all of them been productive of Error, Schiſm and Hereſie; yet did it never arrive at that height, nor was ever ſo plentiful in its production of thoſe ill Effects, as it hath been in this laſt Age; in which it hath produced that vile and abominable, that curſed blaſphemous Sect of Quakers; who have not only equall'd but far out-done, not only embrac'd, but greatly improv'd all thoſe Errors and Hereſies, which have been broached by any, or all the Enthuſiaſts *of former Ages; as will evidently appear by the following Parallel.*

But ſome perhaps will ſay, why do you take this Method, thus to Expoſe that Innocent and Harmleſs People, whom in Deriſion, you call Quakers?

To this I anſwer, I heartily wiſh that they were ſo Innocent and Harmleſs, as they would willingly be thought to be, or as ſome, being deluded by them, think they are; But upon the moſt diligent Enquiry that I can make, I cannot find, that they have any Title to that Character. If to be Proud, Haughty, and High-Minded, if to Exalt themſelves, and Debaſe all the reſt of Mankind; If to be Blaſphemous againſt God and Injurious to Men; If to deny the Lord that bought them, and do Deſpite to the Spirit of Grace; If to Viliſie and ſpeak contemptuouſly of the Holy Scriptures, calling them Carnal, Duſt, Death, Serpents Meat, beaſtly Ware, &c. If to Ridicule all Inſtituted Religion, and Spirit away all that our Bleſſed Lord and Saviour Jeſus Chriſt, hath either Done or Suffered for us; If to Reject the Commandments of God, and ſet up their own; If to Rend aſunder the Seamleſs Coat of Chriſt Jeſus, and not only Make but Promote Factions and Diviſions in the Church of God; If to Diſturb the Peace of all Civil Societies, and Preach up the Lawfulneſs of Diſobedience to Humane Authority, telling People that all that Pretended Authority, ought to be Subject to their Enthuſiaſtical *Principle,* THE LIGHT WITHIN, *which they Call the* HIGHER POWER. *If this, and much more of this Kind, be to be Innocent and Harmleſs; then the Quakers are the moſt Innocent and Harmleſs People in the World. But whether it be or no, I think, neither needs, nor deſerves any Diſpute; and therefore I ſhall leave it as it is, to the Readers Conſideration.*

But to give you ſome account, why I have taken this Method with them. I do declare that it is not any ill Will I have to their Perſons, nor upon any ill Deſign I have upon them; I do not deſire to ſtir up a Perſecution of them, for, indeed I am not ſatisfied that that is any proper Remedy to Cure this Phrenzy of theirs. But it is for good Reaſons, and upon a good Deſign; and I heartily pray, that it may pleaſe God to proſper it.

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The Reasons which perſuaded me to engage in this Undertaking were ſuch as theſe following, viz.

1. *I plainly ſaw that the Glory and Honour of that God, whom we all pretend to ſerve and adore, that Glory which he is ſo jealous of, and which, he ſaith, he will not give to another, was by Quakeriſm very much injured and impaired; His glorious Titles and Attributes being by the Quakers given to Mortal Men, ſuch as G. Fox, &c. as you will find made plainly appear in the following Papers. I could not therefore ſatisfie my ſelf to ſtand by as a Neuter in this Caſe, and ſee the Honour and Glory of my great and Gracious God trampled under foot by ſuch Miſcreants as theſe, without interpoſing in its behalf.*

Iſa. 42, 8.

2. *I ſaw that Holy Chriſtian Religion which we profeſs, ſtruck at in all its Fundamentals; The Ten Commandments of the Moral Law, being rejected by them, as not now obligatory unto us, unleſs given to us anew*, That is no Command from God to me, what he commands to another, neither did any of the Saints, which we read of in Scripture, act by the Command, which was to another, of not having the Command to themſelves. *Saith their Great Prophet* Edw. Burrough, *and W. Penn is of the ſame Opinion, for, ſaith he*, No Command in the Scripture, is any farther Obliging upon any Man, than as he finds a Conviction upon his Conſcience; Otherwiſe, Men ſhould be Engaged without, if not againſt Conviction; a thing unreaſonable in a Man. *So that unleſs they have a Word Within, no Scripture Commands ſignifie any thing to them. And as they thus throw off all the Moral Law from having any obliging Power over them, ſo do they deal with all the Articles of the Chriſtian Faith, Allegorifying them from the true Literal Senſe and Meaning in which they were delivered, and in which all true Chriſtians underſtand them; The Birth, Suffering, Death, Burial, Reſurrection, Aſcenſion, and Seſſion at God's Right Hand, muſt all be underſtood as performed within; and whatſoever was done without muſt be look'd upon as Types and Figures, or facil Repreſentations (to uſe Mr.* Penn's *expreſſion) of the Operations of their Light Within. Now, when our Holy Chriſtian Religion was in ſo much Danger, when the Moral Law of God, and all Scripture Commands were out dated, and looked upon as things of no force; when all the Articles of our Chriſtian Faith were jumbled into ſuch an unintelligible Jargon, as the Quakers make of them; was it not high time for all good Chriſtians to look about them? And if I among the reſt, have adventured to offer my poor Endeavour to aſſiſt in this good Work, to prevent the Ruin of our Holy Religion, I hope this may be a ſufficient Reaſon for my ſo doing.*

P. 47. of his Works. Quakeriſm a New Nick-Name, &c. *Printed* 1673. P. 71, 72.

3. *I ſaw that many Poor People were deluded by them, and many more in danger daily to be inſnared by them; and well knowing that they were thereby ſeduced into ſuch Errors and Hereſies as would endanger the loſs of Heaven and Eternal Happineſs, and lead them to Hell and Everlaſting Ruin; I thought it my duty to interpoſe a little, and if poſſible to ſtop their carreer, before they were quite ſwallow'd up in the Pit of Deſtruction. Theſe Reaſons, I hope, may ſuffice to warrant my engaging in this Affair.*

And as for my taking this Method I have done, I have other Reaſons, which I hope may juſtify me in that too.

1. *I made choice of this way, becauſe I thought it a proper Method by which to convince them of their great folly and Enthuſiaſtical Madneſs. For, when they ſee, as they may eaſily obſerve in the following Parallel, that the principal Doctrines of Quakeriſm are no other, than the old exploded Hereſies of mad Enthuſiaſts*

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in former Ages; I did imagine, they must needs think it great folly to embrace them; especially considering, that as theirs of old did plainly proceed from a Spirit of Delusion, so those of the Quakers now (though by them farthered upon the Spirit of God) being the same with theirs of old, must of necessity flow from the same Fountain; and if so, then it can be no great Wisdom to be followers of them.

2. *I made choice of this Method, to show the Quakers their Rise and Original, Whence they come, and from whom they derive their Doctrine; and by that means to make them ashamed if possible, of their Pedigree. I believe there are none of them that would willingly be accounted the Disciples of* Simon Magus, Menander, Cerinthus, Basilides, Carpocrates, Sabellius, Novatus, Arius, *or any of those old condemned Hereticks; and therefore when they hear such or such a Doctrine preached in their Quaker-Meetings, or see it in the Printed Books of their approved Authors, and find in the following Parallel that it is the very same which was held and taught by some of those old Hereticks, one would think, they should be ashamed to own it, and by that means be prevailed upon to renounce it, and be persuaded to disentangle themselves out of that snare in which their foot hath been taken.*

For these Reasons respecting the Quakers, I made choice of this Method, not to expose them to danger, but to show them the danger they were in, that they might avoid it, and prevent the ill Consequences of it before it was too late. But I had another Reason, respecting those who are not yet caught in that Snare, which did also prevail with me to fix upon this Method; which is this that follows.

3. *I pitch'd upon this Method, hoping thereby to prevent others from falling into the same Snare, which as it is an end very desirable, and by me much desired, so I hope a serious perusal of these Papers, and a due Consideration of the Matter contained in them, may in some measure contribute thereunto: Which if they do, I have my end, and let God have the Glory. And that they may effectually conduce thereunto, I heartily pray, in the Words of One of those Collects, which our Church hath appointed to be used on Good-Friday.*

O Merciful God, who hast made all Men, and hatest nothing that thou hast made, nor wouldest the death of a Sinner, but rather that he should be Converted and live; Have Mercy upon all *Jews*, *Turks*, *Infidels*, and *Hereticks*, and take from them all Ignorance, Hardness of Heart, and Contempt of thy Word; and fetch them home, Blessed Lord to thy Flock, that they may be saved among the Remnant of the true *Israelites*, and be made one Fold under one Shepherd, Jesus Christ our Lord, who Liveth and Reigneth with thee and the Holy Spirit, One God, World without End. *Amen.*

The PREFACE.

BRITISH
13 OCT 85
MUSEUM

QUAKERISM THE SINK OF ALL ERROR and HERESIE, &c.

Hereticks. I. I *Begin with* Simon Magus, *that great Hereſiarch, of whom the Holy Scriptures give us this Account:*

1. *That he was a Sorcerer, and bewitch'd the People.*

2. *That he gave out himſelf to be ſome Great One.*

3. *That the People from the leaſt to the greateſt gave great heed to him.*

4. *That he had ſo bewitch'd them, that they call'd him the Great Power of God.* Acts 8. verſ. 9, 10, 11.

Of this *Simon Magus*, Eccleſiaſtical Writers give us this further Account.

1. *That he was a Samaritan and a Sorcerer.*

2. *That he was born in a ſmall Country Village, call'd* Gitton.

3. *That from thence he came to* Samaria, *and there by his Sorcery, ſo bewitched the People, that he perſwaded them to think him the Great Power of God.*

4. *That he ſaid it was he who upon Mount* Sinai *gave the Law to* Moſes. *That it was he who in time of* Tiberius *appeared in the Perſon of* Jeſus. *And that it was he who at the Feaſt of Pentecoſt ſent the Holy Ghoſt in fiery Cloven Tongues upon the Apoſtles.*

5. *That he deny'd Chriſt's Coming in the Fleſh, or Suffering any thing of the* Jews.

6. *That he deny'd the Reſurrection of the Body.*

7. *That being foiled by* Philip *and* Peter *at* Samaria, *he fled from thence, and went to* Rome, *where he ſo wrought by his Diabolical Art, that he was there had in great Admiration; and after he had been ſome time there, the* Romans *erected a Statue for him upon the Bridge of* Tybur, *with this Inſcription:* Simoni Deo Sancto. *To* Simon *the Holy God.*

8. *That by the guidance of God's good Spirit, he was there again met by* Peter, *and by him foiled, where he miſerably periſhed.*

9. *That he was the Fountain and Father of all ſucceeding Hereſies.* Juſtin. Martyr. *in Apolog.* Irenæus *l.* 1. *c.* 30. Aug. *l. de Hereſ.* ad Quod vult Deum. Euſeb. *Eccleſ. Hiſt. l.* 2. *c.* 12, 13, 14.

Quakers. With *Simon Magus*, I ſhall compare the ſecond *Moſes*, as they call him; or the Great Apoſtle of the Quakers, *George Fox*, whom you will find not only to equal, but in many things to exceed that Arch-Heretick. And,

1. In that *Simon Magus* was a Sorcerer and bewitch'd the People. Though all who have convers'd with *G. F.* or read but 3 Lines of any of his Books, will acquit him of being a Conjurer; yet there are ſome Inſtances which make it probable that the Spirit he pretended to, and by which he was acted, was no good Spirit; As thoſe preternatural Shakings, Foamings, and Swellings, which were uſual among them, when he firſt ſet up to make Proſelytes. But I ſhall give you one particular Story, as it was related to me by a Juſtice of Peace in *Lancaſhire*, Mr. *John Sawra* by Name, who had it from the Parties concern'd: The Story was this; When it was thought fit for *G. F.* to leave off his Leathern Breeches, in which he firſt appear'd, a Taylor who liv'd in the Neighbourhood of *Margaret Fell*, afterwards the Wife of *G. F.* was ſent for to take meaſure of him, and, good fine Cloth, with all other Neceſſaries being provided, was ordered to make him a Suit of Cloaths, which he did; and when it was finiſh'd, ſent it to him by his Apprentice, to whom, after he had fitted the Cloaths, *G. F.* gave, as he thought, a piece of Money wrap'd up in a Paper, which the young Man put in his Pocket, without looking on it, and took his Leave; In his return to his Maſter, he was often times mov'd to return to *G. F.* again, but with much ado he overcame thoſe Motions, and came home to his Maſter; and having given him an Account of what he went about, ſet himſelf down upon the Shop-Board to work; but he had not ſate long before he had another Motion to go to *G. F.* again, crying out, he was a brave Man, and he muſt go to him; and was ready to leap off his Shop-board, if his Maſter had not reſtrain'd him; but tho' that Reſtraint quell'd the Motion for the preſent, yet in a ſhort time it return'd again, and ſo it did ſeveral times; till at length, his Maſter ſeeing him ſo uneaſie, and ſo impatient to be gone to *G. F.* again, began to ſuſpect that there was ſomething more than ordinary in it, and ask'd his Servant, whether *G. F.* had given him any thing; he anſwer'd, yes, he gave him ſomethimg in a Paper, but what it was, he knew not, for he had not look'd upon it; his Maſter bid him let him ſee it, which he did, pulling the Paper out his Pocket; which the Maſter ſaid, felt like an old Groat, but without opening, he threw it in the Fire; and when the Paper was conſum'd, they diligently ſifted the Aſhes and ſearch'd for this Piece of Money, but none was to be found; however, the young Man after that was at quiet, and never deſired to return to *G. F.* any more. Whether this doth not look like ſomething of Sorcery or Witchcraft, I leave the Reader to Judge.

2. Hereticks. *That he gave himſelf out to be ſome great One.*

2. *Quak.* That *G. F.* did the ſame, might be made manifeſt in ſeveral Inſtances, as his damning all the World but thoſe of his own way, *&c.* But I ſhall mention here only 2 particular Inſtances: 1. That Book entituled, *A Battle Door for Teachers and Profeſſors to learn Singular and Plural*, which tho' it be well enough known to have been done by other Hands, yet *G. F.* that he might appear to be

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ſome Great One, arrogateth to himſelf; and tho' it conſiſt of thirty ſeveral Languages, of which *G. F.* underſtood not one Word, except that of his Mother Tongue, and that not very well; yet doth he aſſume the Honour of it to himſelf, ſubſcribing his Name to ſeveral Pages thereof. 2. A learned Letter ſent to *John* III. King of *Poland*, which he ſubſcribed *G. Fox*, as if it had been written by himſelf, tho' it is well known he had no hand in it. To which may be added that vain glorious, and proud Boaſt of his, in the Introduction of that Book, in theſe Words, *All Languages to me are no more than Duſt, who was before Languages were*, &c. As alſo that Expreſſion of his towards the End of the ſame Book, thus; *Next follow a few words to the whole Matter by* George Fox, *who is before Confuſion and many Languages were*, &c. Hereupon a Story was raiſed, and for many Years paſs'd for current among his deluded Followers, That *G. F.* had in one Nights time 24 Languages given him by Divine Inſpiration; which this proud aſpiring and ambitious Fox did never in all his Life either contradict, or any way diſcountenance the belief of.

Heret. 3. *That the People from the leaſt to the greateſt gave great heed to him.*

Quak. 3. That they alſo did ſo to this Impoſtor *G. F.* is evident; for, tho' his Beginning was vile and contemptible, yet in ſhort time great Multitudes were deluded by him, which ſhews the fatal Conſequence of forſaking the Church, the Pale whereof was broken down before they ſet up; as alſo how far the Sins of a People may make way for the ſpreading of Impoſture and Deluſions; for, when Men will not receive the love of the Truth, it is but juſt with God to ſend them ſtrong Deluſions, that they may believe Lyes, and ſo be damned. Of this ſo quick and extenſive ſpreading of Error and Deluſion, *Mahomet* is a far greater Inſtance than *G. Fox*; and herein Mahometiſm and Quakeriſm go hand in hand. But to ſhew that the deluded Followers of *G. F.* gave as much heed to him, as the *Samaritans* did to *Simon Magus*, I ſhall offer you ſome Inſtances of that great regard they had for him. They look'd upon this Deceiver as their great Oracle, and call'd him a ſecond *Moſes*, their great Prophet and Apoſtle; For, this was objected againſt him by *William Rogers*, in his *Chriſtian Quaker diſting. Part.* 1. p. 9. And *Fox* in his Anſwer thereto doth not deny it, but rather implicitly confeſs it. But at other times he is more expreſs, aſſuming to himſelf Divine Attributes, as in a Book of his, entitul'd, *News coming up out of the North*, &c. p. 1. Written, ſaith he, from the mouth of Lord, from one who is naked, and ſtands naked before the Lord; cloathed with Righteouſneſs, whoſe Name is not known in the World, riſen up out of the North, which was propheſied of, but now it is fulfilled, *&c. G. F.*

And in another Book of his, entitul'd, *The Teachers of the World unvail'd*, &c. thus he writeth, *p.* 26. I am the Light, him by whom the World was made; and doth enlighten every man that comes into the World, *&c.* which whole Paragraph he ſubſcribeth thus, whoſe Name of the World is call'd *G. F.*

And in ſeveral Petitions anſwered, *&c. p.* 60. My Name, ſaith he, is cover'd from the World, and the World knows not me nor my Name, *&c.* And in his *Saul's* Errand to *Damaſcus*, p. 7. The old Man, ſaith he, cannot endure to hear the New Man ſpeak, which is Chriſt; and Chriſt is the Way: And if Chriſt be in you, muſt not he ſay, I am the Way, the Truth, and the Life.

And *p.* 8. He that hath the ſame Spirit that raiſed up Jeſus Chriſt from the dead, is equal with God *G. F.* I might lay before you many more ſuch Expreſſions of his, but theſe are enough, and too many, unleſs they were more ſound and Orthodox. Let us now ſee what great heed his deluded Followers gave unto him, even in theſe his Blaſphemies.

In the Book, entituled, *This is only to go amongſt Friends*, there are theſe Words; Thou, O North of *England!* who art counted as deſolate and barren, and reckoned the leaſt of the Nations; yet out of thee did the Branch ſpring, and Star ariſe, which gives Light to all the Regions round about; in thee the Son of Righteouſneſs appeared with wounding and with healing, *&c.* And one *John Blackling*, ſee *Chriſtian Quaker diſtinguiſh'd*, &c. part. 5. p. 77. thus certifieth, That *G. F.* is bleſſed with Honour above many Brethren; and that Thouſands will ſtand by him in an heavenly Record:——That his Life reigns and is Spotleſs, innocent, and ſtill retains his Integrity, whoſe eternal Honour, and bleſſed Renown ſhall remain, yea, his Preſence, and the dropping of his tender Words in the Lord's love, was my Soul's Nouriſhment.

And, the Quaker's Challenge, by *Sol. Eccles*, p. 6. it is ſaid, that *G. Fox* was a Prophet indeed. It was ſaid of Chriſt, *He was in the World, and the World was made by him, and the World knew him not.* So it may be ſaid of this true Prophet, whom *John* ſaid he was not, *&c.*

Joſ. Coale's Letter to *George Fox* out of the *Barbadoes.* Dear *G. Fox*, who art the Father of many Nations, whoſe Life has reached through us thy Children, even to the Iſles afar off, to the begetting many again to a lively hope, for which Generations to come ſhall call thee bleſſed, whoſe Being and Habitation is in the Power of the Higheſt, in which thou rules and governs in Righteouſneſs, and thy Kingdom is eſtabliſhed in Peace, and the Increaſe thereof is without End. *Joſ. Coale.*

John Audland's Letter to *G. Fox* out of the Weſt of *England.*——Dear and precious One, in whom my Life is bound up, and my Strength in thee ſtands; by thy Breathings I am nouriſhed, by thee my Strength is renewed; Bleſſed art thou for evermore, and bleſſed are all they that enjoy thee: Life and Strength comes from thee, holy One; Daily do I find thy Preſence with me, which doth exceedingly preſerve me, for I cannot reign but in thy Preſence and Power; Pray for me, that I may ſtand in thy Dread for evermore;——I am thine, begotten, and nouriſhed by thee, and in thy Power am I preſerv'd; Glory unto thee, Holy One, for ever. *John Audland.*

It would be endleſs to rake up all their Teſtimonies to *G. Fox.* Theſe here mentioned, I think, may ſuffice to ſhow, That the deluded Followers of *G. Fox*, gave as great heed to him, as ever the *Samaritans* did to *Simon Magus.*

Heret. 4. *That he had ſo far bewitched them, that they not only thought him, but ſaid, This Man is the great Power of God.*

Quak. 4. That the deluded Followers of *G. F.* thought and ſpake as highly of him, as the deceived *Samaritans* did of *Simon Magus*, is plain from thoſe two Letters of *Joſiah Coale* and *John Audland*, above quoted; as alſo from thoſe other Quotations already brought. But if you look into the third Table or Index of *G. Fox*'s Journal, under the Letter *M.* you will find there theſe Words; *Miracles wrought by the Power of God*; and if you turn to *p.* 370, 371, where you are directed

directed to find those Miracles, you will there find the ridiculous Story of *John Jay's* broken Neck, by a Fall from his Horse, which is said to be set to rights by *George Fox*; And all that he did in order thereto, is there said to be done in his own Name, nothing in the Name of God, or of Jesus of *Nazareth*; whence it is evident, that by the Power of God, spoken of in the Table or Index, we must understand *G. Fox*, which is the same thing that the *Samaritans* did, when they call'd *Simon Magus*, The Great Power of God.

Thus far the Scripture account of *Simon Magus*, and now I proceed to consider what Account Ecclesiastical Writers give of him, which is as followeth.

Heret. 1. *That he was a Samaritan and a Sorcerer.* Euseb. Eccl. Hist. l. 2, c. 12, 13, 14.

Quak. 1. This agreeth with the Scripture Account, and hath been spoken to already.

Heret. 2. *That he was born in a small Country Village, call'd* Gitton.

Quack. 2. *G. Fox* was born in the Year 1624, in a Village call'd *Drayton* in *Leicestershire*, his Father's Name was *Christopher Fox*, his Mothers Name *Mary*, who got their Living by Weaving. He himself was brought up a Shoemaker, and wrought Journey-work with one *George Gee* of *Manchester*. And from this School commenc'd the second *Moses*, the great Prophet, and great Apostle of the Quakers. Mr. *Cross* his general History of the Quakers.

Heret. 3. *That from thence he came to* Samaria, *and there, by his Sorcery, so bewitch'd the People, that he perswaded them to think him the great Power of God.*

Quak. 3. This also is according to the Scripture account, and in this *G. Fox* hath also equall'd, if not exceeded him, as hath been observed above.

4. *That he said it was he, who upon Mount* Sinai *gave the Law to* Moses. *That it was he who in the time of* Tiberius *appeared in the Person of* Jesus. *And that it was he who at the Feast of Pentecost, sent the Holy Ghost in fiery Cloven Tongues upon the Apostles.* Aug. lib. de Heresib. ad Quod vult Deum.

4. Herein *G. Fox* and his Followers do exactly agree with *Simon Magus*, who made the Godhead to consist but of one Person; for, he makes himself both Father, Son, and Holy Ghost, and in this *G. Fox* agreeth with him. For in his Great Mystery, *p.* 246. He opposeth *Chr. Wade* for saying, that the Holy Ghost was a Person, and that there was a Trinity of Three Persons before Christ was born. And he addeth in the same place, The Scriptures do not tell the People of a Trinity, nor Three Persons; but the Common-Prayer-Mass-Book speaketh of Three Persons, brought in by the Father, the Pope; and the Father, Son, and holy Spirit was always One. And again in his Great Mystery, *p.* 142, 293. he saith, Christ is not distinct from the Father. They the Father, Son, and Holy Ghost, are not distinct; —— And you Priests are not fit to judge in such things as they are, they are too weighty and too heavy for you. And in *p.* 246. before quoted, he blameth *Chr. Wade* for saying, That God the Father never took upon him Humane Nature, telling him that it is contrary to the Scripture, which calleth Christ the Everlasting Father.

But to come to the Particulars of what *Simon Magus* said of himself, and see how far he and *G. Fox* do agree therein.

1. *Simon Magus* saith, That it was he who upon Mount *Sinai* gave the Law to *Moses*. Now let us see, whether *G. Fox.* hath had the Impudence to arrogate

gate so much to himself, or to suffer any of his Followers to attribute any such thing unto him.

He who gave the Law to *Moses* on Mount *Sinai*, was God the Father, to whom *G. F.* said he was equal. For, in his Gr. Myst. *p.* 282. his Adversary had granted him, tho' without any reason, That we may be perfect as God in Quality, but not in Equality. Which *G. F.* not contented with that concession argueth against, and will not be satisfied with any thing less than Equality. For, saith he, Christ makes no distinction in his Words, but saith, *Be ye perfect even as your Heavenly Father is* And as he is, so are we, and that which is perfect as he is perfect, is in Equality with the same. And at another time, he said, The Son is equal with the Father, I witness the Son in me, so I witness equality with the Father. See *Robert Gordon*'s Book, entituled, *Christianity Vindicated*, &c. printed at *London*, 1671. *p.* 33. where you may meet with a great deal more of such Blasphemies.

But to put the Matter out of all doubt, *G. Fox* being charged to have avow'd himself to be equal with God, there was a private Sessions held at *Lancaster* by Coll. *Fell*, Coll. *West*, and Mr. *John Sawra*, Justices of the Peace, on purpose to examine into that Matter, where *G. Fox* being urged to declare whether he was equal with God, as he stood charg'd to have avow'd himself to be; He answer'd, *He that hath the same Spirit which raised up Jesus from the dead is equal with God.* But being urg'd to give a more direct Answer to the Question proposed, it was answer'd either by him, or by *James Nailor*, who was then and there present. *He that sanctifieth and they who are sanctified are all One*; so perverting that Text of Scripture, which saith indeed, *Both he that sanctifieth, and they who are sanctified are all of One*, but not all One. *Heb.* 2. 11. But *G. Fox* being further urged to give yet a more direct Answer to what was alledg'd against him; He, after some pause, answered in these Words, *I am equal with God.* This I was an Ear-witness of; and one of those who gave Evidence against him both at the general Quarter Sessions held at *Appleby*, and at the Assizes held at *Lancaster* before Judge *Puleston.*

Thus, you see, that *G. F.* was no way inferior to *Simon Magus* in Impudence and Blasphemy. Now I proceed to show, That his Disciples have been so far from reproving that blasphemous Spirit by which he was acted, that they have strain'd all that little Wit they had to justifie, and upon the same bottom to build their own Equality with God.

Their Famous *Francis Howgil*, in his Works in *Folio*, re-printed, 1676. entituled, *The Dawning of the Gospel-day*, p. 232. saith to his Opponent *Edward Dodd*; The first thing thy dark Mind stumbles at, is, that some have said, That they that have the Spirit of God are equal with God. He that hath the Spirit of God, is in that which is Equal; And he that is join'd to the Lord, is one Spirit, there is Unity, and the Unity stands in equality it self.

At the Assizes at *Lancaster* beforementioned, *G. F.* was charged to have avowed himself to be the Christ, the Way, the Truth, and the Life. And the Charge was prov'd against him by the Oaths of *George Bicket* and *Isaac Bourn*. As also, that he said, he was the Judge of the World, by *George Bicket*, *Adam Sands*, and *Nathanael Atkinson*. Yea the eternal Judge of the World, by *George Bicket*. *James Nailor* also affirmed, that he was as Holy, Just and Good, as

God

God himſelf; which was proved againſt him. *James Milner* alſo was charged, that he profeſs'd himſelf to be God, and Chriſt, and it was proved againſt him by *Thomas Shaw*, *Gerard Shaw*, and *George Inman*. And *George Fox* in his Anſwer to theſe ſeveral Charges, entituled, *Saul's Errand to Damaſcus*, p. 9. juſtifieth *James Milner*, as to his Blaſphemy; As for *James Milner*, ſaith he, though his Mind did run out from his Condition, and from minding that Light of God which is in him, whereby the World takes occaſion to ſpeak againſt the Truth, and many Friends ſtumble at it, yet there is a pure Seed in him.

By which pure Seed, they mean their Light within, which they call God and Chriſt, and upon this foundation build all their Blaſphemies. And upon the ſame ground every man muſt be God, and equal to God, as well as the Quakers. For, by their Doctrine, this Light lighteneth every man that cometh into the World.

Heret. 2. Simon Magus *ſaid, that it was he who in the time of* Tiberius *appear'd in the Perſon of* Jeſus.

Quak. 2. That the Quakers in this do fully parallel, if not exceed *Simon Magus*, is plain and evident to every unbyaſſed Perſon, who hath been any thing acquainted with their Doctrine concerning the Divinity and Incarnation of Chriſt; and may be made plain to thoſe that have not been acquainted therewith from their printed Books. For, whoſoever readeth them may eaſily diſcern that they utterly deny the perſonality of Chriſt, and make him to be only a Principle. In this fully agreeing with the *Socinian* Hereticks, who, though they own Jeſus the Son of *Mary* to be an humane Perſon, conſiſting of Soul and Body; yet deny Chriſt the Son of God to be a divine Perſon conſiſting of God and Man. They ſay indeed, That Chriſt took Fleſh, but no otherwiſe than as Angels took Bodies upon occaſion to uſe for a time. They will not allow the Man Jeſus to be the Chriſt, but that Light and Life which dwelt in him, that they ſay was the Chriſt; And that ſame Light and Life which dwelt in the Perſon of Jeſus, they ſay, is in every one of them; and wherein doth this fall ſhort of the Blaſphemy of *Simon Magus?* For, if the Light and Life that dwelt in the Perſon of Jeſus was the Chriſt, and the very ſame be in every one of them, may not every one of them ſay, as *Simon Magus* did, that it was he who in the days of *Tiberius* appear'd in the Perſon of Jeſus? But my Deſign at preſent is not to diſpute, but only to ſhew how the Quakers in our Days have lick'd up, and do eſpouſe thoſe antient Hereſies: I ſhall now therefore addreſs my ſelf to that, and do not doubt but to make it appear, that the Quakers own no other Chriſt but their Light within. *Great Myſtery*, p. 206. *G. Fox* ſays, That if there be any other Chriſt, but he that was Crucified within, he is the falſe Chriſt.——Devils and Reprobates make a Talk of him without. And *p.* 254. They that profeſs a Chriſt without them, and another Chriſt within them, here is two.

Saul's Errand to Damaſcus. p. 7, 8. *G. Fox* ſays, Chriſt is the Way, the Truth, and the Life; Chriſt is in me, and muſt not he ſay where he is; I am the Way, the Truth, and the Life? Great Myſtery, *p.* 250. The Devil was in thee, ſays *G. Fox* to *Chr. Wade*, Thou ſayeſt thou art ſaved by Chriſt without thee, and ſo thou haſt recorded thy ſelf to be a Reprobate.

And p. 88. Christ is the Elect. And if so, then the Elect are Christ. And p. 207. God's Christ is not distinct from his Saints. And as a consequence of this, we find that *G. Fox* did assume the Stile and Name of Christ to himself. In a Letter of his to *Oliver Cromwel*, I find these Words; From him, whom the World calls *G. Fox*, who is the Son of God.——My Kingdom is not of this World. See *Snake in the Grass. Sect.* 8. *p.* 113.

News coming out of the North. p. 15. *G. Fox* says, I am the Door that ever was, the same Christ yesterday, to day, and for ever.

And by his deluded Followers he is stiled the Branch, the Star, the Prophet whom *John* said he was not. See New *Rome* arraign'd, *p.* 34.

And *Josiah Coale* in a Letter to *G. Fox* from the *Barbadoes*, calls him the Father of many Nations, whose Habitation is in the Power of the Highest, in which he rules and governs in righteousness, whose Kingdom is established in Peace, and the increase thereof is without end. See more of this Blasphemy in New *Rome* unmask'd. *p.* 43, 44, to 50.

To enumerate all those Instances that might be produced out of their Books, shewing how they disown any outward Christ, and acknowledge no other Christ besides their Light within, would be very tedious; I shall therefore close up this Head with 2 or 3 Instances out of some of their approved Writers.

William Penn in his *Christian Quaker*. p. 97. will have the Seed promised. *Gen.* 3. 15. not to be a Person, but only a Principle in the Heart, for having treated upon that Text, he thus concludeth; *The seed of the Promise is an holy and spiritual Principle of Light, Life, and Power, that being received into the Heart bruiseth the Serpent's Head.*

And in his Address to Protestants. 2 *Edit.* 1692. p. 118, 119. He puts this, Question; *What is Christ but Meekness, Justice, Mercy,* &c? And from that raiseth another; *Can any then deny a meek Man to be a Christian?* So setting the Heathen Moralists upon the same Level with the best of Christians.

And in his serious Apology, *p.* 146. *That the outward Person which suffered, was properly the Son of God, we utterly deny.*

And *Chr. Atkinson* in his *Sword of the Lord drawn, p.* 5. hath these Words; *Your imagined God beyond the Stars, and your Carnal Christ, is utterly denied.—— To say this Christ is God and Man in One Person, it is a Lye.*

And *G. Whitehead* and *William Penn* in their serious Apology, *p.* 148. speaking of Justification by the Blood of Christ outwardly shed at *Jerusalem*, say; *And indeed this,* (i. e. Justification by that Blood) *we deny, and boldly affirm it in the Name of the Lord, to be the Doctrine of Devils, and an Arm of the Sea of Corruption, which doth now Deluge the whole World.*

Many more such like Instances might be produced, but these are enough, and too many unless the Matter of them was better. And indeed it is a Trouble to me to transcribe such horrid Blasphemies against our Lord and Saviour Jesus Christ. They cannot, I am sure, but be very offensive to all Christian Ears; and therefore, both for my own and the Reader's sake, I omit the rest. And I think these already mentioned, without any more, may suffice to shew how far they agree with that antient and blasphemous Heretick *Simon Magus*, in assuming to himself the Person of Jesus Christ. But there is one Instance more, which just now occurs, and which I will venture to give you, and so con-

conclude this head; It is a Question proposed by *Isaac Pennington*, and answer'd by himself, in a Book of his, entituled, *A Question to the Professors of Christianity*, printed 1667. p. 20. *To whom do the Names and Titles of Jesus Christ chiefly and in the first place belong? Do they belong to the Body that was took by him, or to him who took the Body? The Body hath its Names and Properties. Now the Quære is, which was the appointed Saviour of the Father? Which was the Anointed of the Father chiefly and in the first place? Whether the Body prepared, or He (i. e. the Light) for whom the Body was prepared? For, that which he took upon him was our Garment, even the Flesh and Blood of our Nature, which is of an earthly perishing Nature.*

Heret. 3. *That it was he who at the Feast of Pentecost sent the Holy Ghost in fiery cloven Tongues upon the Apostles.*

Quak. 3. This is no more than a natural Consequence of what he said before, for, if it was he who gave the Law to *Moses* upon Mount *Sinai*; and he who in the Reign of *Tiberius* appear'd in the Person of Jesus; Then it must be he who at the Feast of *Pentecost* sent the Holy Ghost in fiery cloven Tongues upon the Apostles. For, from whom did the Holy Ghost proceed? And by whom was it so plentifully poured out upon the Apostles, but from and by the Father and the Son? The blessed Jesus preparing for his departure hence, and willing to comfort his Disciples against that Trouble which his Departure might raise in their Minds, leaveth this Promise with them. *I will pray the Father, and He shall give you another Comforter, that he may abide with you for ever.* Joh. 14. 16. And who this Comforter should be, he acquaints them, *v.* 26. *The Comforter, which is the Holy Ghost, whom the Father will send in my Name*, &c. And he further acquaints them, how they may know him when he comes, saying; *When the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testifie of me.* Joh. 15. 26. (*i. e.*) Of me who now speak unto you, not of a Christ within. And after his Resurrection from the dead, being with his Disciples who were assembled together, *He commanded them that they should not depart from Jerusalem, but wait for the Promise of the Father, which, saith he, ye have heard of me.* Acts 1. 4. And what this Promise was, he tells them, *v.* 5. saying; *Ye shall be baptized with the Holy Ghost, not many days hence.* Which Promise was accordingly fully made good in a few days after, as appears *Acts* 2. Now that this Deceiver *G. Fox* hath in this, as well as other things, equalled, if not exceeded that old blasphemous Heretick *Simon Magus*, will plainly appear; For, that he hath expresly asserted himself to be Equal with God, assumed to himself divine Attributes, taken to himself the Names and Titles of Christ, and so made himself both God and Christ; and pursuant thereunto hath received divine Honours and Adorations from his deluded and blasphemous Followers, is evident from those Quotations above produced. Now this being supposed, that he is God and Christ, doth it not necessarily follow, that it was he who sent the Holy Ghost? And is not this the same that *Simon Magus* saith of himself?

Heret. 3. Simon Magus *denied Christ's coming in the Flesh, or that he suffered any thing of the Jews.*

Quak. 5. The Quakers Agreement with this old and blaſphemous Heretick in this, will plainly appear, if we conſider, That they deny him who was born of the Virgin *Mary*, who ſuffered Death upon the Croſs, roſe again the third Day, and Aſcended into Heaven, to be Chriſt the Saviour of the World. Calling him only a Garment, a Vail, which Chriſt wore, and a Figure of their Chriſt or Light within.

Iſaac Pennington is his Book, entituled, *A Queſtion to Profeſſors*, &c. ſaith, *p.* 33. *The Scriptures do expreſly diſtinguiſh between Chriſt and the Garment which he wore; between him that came, and the Body in which he came; between the Subſtance which was vail'd, and the Vail which vailed it; Lo I come, a Body haſt thou prepared me. There is plainly He, and the Body in which he came; there was the outward Veſſel, and the inward Life. This we certainly know, and can never call the Bodily Garment Chriſt*, &c.

And *William Penn* in his *Serious Apology*, p. 146. hath theſe words, *That the outward Perſon which ſuffered, was properly the Son of God, we utterly deny.*

And he, and *G. Whitehead*, who, it ſeems, clubb'd their Brains for the Compoſing of that Book in p. 148. jointly ſay, and in the Name of the Lord too, *That Juſtification by the Blood of Chriſt which was ſhed at* Jeruſalem, *is the Doctrine of Devils*, &c.

And *Chr. Atkinſon* in his *Sword of the Lord drawn*, p. 5. ſaith, *Your imagined God beyond the Stars, and your Carnal Chriſt, is utterly deny'd.* —— *To ſay this Chriſt is God and Man in One Perſon, it is a Lye.*

And *William Bayly*, p. 307. of his Works, ſays; *What was his (Chriſt's) Perſon, being mean and contemptible, to them (his Diſciples) more than another Perſon?*

And *William Penn*, in his *Sandy Foundation*, p. 20. calls it, *That finite and impotent Creature. The Blood of Chriſt was no more than the Blood of another Saint*, ſaith *Sol. Eccles*, in his Letter to *Robert Porter.*

Chriſt's coming in the Fleſh was but a Figure, ſaith *G. Whitehead. Truth defending the Quakers*, p. 22. But of what was it a Figure? Why, of their inward Chriſt, or Light within.

Inſtances in this are ſo many, that one might fill a Volume with them. And therefore to ſpare my own Pains in Tranſcribing, and the Reader's in peruſing of them, I ſhall at preſent cloſe up this Particular with two Paſſages out of *G. Fox*, their ſecond *Moſes* and Great Apoſtle, who pretended Infallibility of Judgment, and to whom from the Leaſt to the Greateſt, they all gave heed, believing him to be ſo.

Great Myſtery, p. 206. *If there be any other Chriſt, but he that was Crucified within, he is the Falſe Chriſt.* —— *Devils and Reprobates make a Talk of him without.* And *p.* 250. *The Devil was in thee*, ſaith he, to *Chr. Wade*, *Thou ſayeſt thou art ſaved by Chriſt without thee, and ſo haſt recorded thy ſelf to be a Reprobate.*

Heret. 6. Simon Magus *denied the Reſurrection of the Body.*

Quak. 6. To ſhew the Quakers Agreement with *Simon Magus*, their Great Champion *William Penn*, ſhall teſtifie, who, in his Book, entituled, *Reaſon againſt Railing*, p. 138. ſaith, *If the compleat Happineſs of the Soul reſts in a Re-union to a Carnal Body, for ſuch it is ſown, then never cry out upon the* Turk's *Alcoran; for ſuch an Heaven, and the Joys of it, ſuit admirably well with ſuch a Reſurrection.*

And

And in *p.* 134. *If a Thing can be the ſame, and notwithſtanding changed; for ſhame let us never make ſo much Stir againſt the Doctrine of Tranſubſtantiation; For, the Abſurdity of it is rather out-done than equall'd, by this Carnal Reſurrection.*

And in his Invalidity of *John Faldo*'s Vindication, *p.* 369, 370. *I do utterly deny that this Text* (1 Cor. 15. 44.) *is concern'd in the Reſurrection of Man's Carnal Body at all;* —— *But the two States of Men under the Firſt and ſecond Adam,* &c. And with him agreeth *Tho. Ellwood*, in his Anſwer to *G. Keith*'s firſt Narrative, *p.* 149.

And *Rich. Hubberthorne*, p. 119. of his Works; *His Envy*, ſaith he, *hath reached to Heaven, to prove, That the Saints in Heaven are not perfect, but wait for the Redemption of their Bodies; which now, if People mind the Scripture, there is no ſuch Doctrine in it, as the Saints in Heaven have not received the Redemption of their Bodies.*

And p. 121. *Theſe are they that ſay, That the Saints glorified in Heaven, do yet hope for the Reſurrection of their Bodies.*

See more of this in the *Snake in the Graſs.* Sect. 12. And in *Satan Diſrobb'd.* Sect. 3. where this Point is fully handled by that Reverend Author.

Heret. 7. Simon Magus *being foiled by* Philip *and* Peter *at* Samaria, *he fled from thence and went to* Rome, *where he ſo wrought by his Diabolical Art, that he was there had in great Admiration; and after he had been ſome time there, The* Romans *erected a Statue for him between two Bridges on the River* Tybur, *with this Inſcription*; Simoni Deo Sancto. *To* Simon *the Holy God.*

8. *That by the guidance of God's good Spirit, he was there again met by* Peter, *and by him foiled, where he miſerably periſhed.*

Quak. 7, & 8. The Hereſie of *Simon Magus* in theſe two Accounts, is, That he aſſumed to himſelf to be God, and received divine Honours and Adorations from the *Romans*. And that herein *G. Fox* hath not only equall'd, but out-done him, hath been made plain and manifeſt, by the Compariſon between them in the fourth Particular of the Account given of *Simon Magus* by Eccleſiaſtical Writers. To which, that I may not trouble you with the Repetition of the ſame things over and over again, I now refer you.

Heret. 9. *That he was the Fountain and Father of all ſucceeding Hereſies.*

Quak. 9. That this is true of *G. Fox*, as well as of *Simon Magus*, is well known; For, to this day, the Quakers account him their ſecond *Moſes* and great Apoſtle, looking upon every thing that came from him, as Law and Goſpel; his Commandments are carefully kept and obſerved, whilſt the Commandments of God are neglected; his Inſtitutions are look'd upon as the good Ordinances of Jeſus Chriſt, whilſt thoſe of Chriſt himſelf are rejected with Scorn. In a word, He is call'd, the Father of many Nations, but may more truly be ſtiled, The Father of many Errors and Hereſies.

Heret. In this Century ſprung up alſo the *Menandrians*, *Ebionites*, *Cerinthians*, and *Nicholaitans.*

1. *The* Menandrians, *ſo call'd from* Menander *the Sorcerer, who was the firſt Founder of that Hereſie. He was the Diſciple of* Simon Magus, *and wrought by Diabolical Art, as he did; He agreed with his Maſter in all things, only made ſome Additions thereunto. As,*

1. *That the World was made by Angels.*

2. *That he was a Saviour, ſent down from above from the inviſible World, for the Salvation of Men.*

3. *That Salvation was not attainable but by his Baptiſm, which whoſoever accepted of ſhould be immortal even in this Life, and neither grow old nor die.*

Quak. As to the firſt of theſe Opinions, the Quakers have far out-done the Sorcerer; For, he looking upon Angels as a ſort of inferior Gods, and thinking the Creation of the Material World, a Work too mean for the Supream God, did therefore attribute it unto them. But theſe Men by making themſelves equal with God, and aſſuming to themſelves the Attributes of God, as hath been ſhewn they do, do conſequently make themſelves the Creators of the World.

And as to the ſecond Opinion, it is plain that they make themſelves their own Saviours; For, they acknowledge no Chriſt as Saviour of the World, but only their Light within, as hath been made appear.

And as to his third Opinion, It is plain; For, they damn all the World beſides themſelves, and tell us that Salvation is not attainable by any other Way or Means, but only by attending to the Light within.

Heret. 2. *The* Ebionites, *ſo call'd, either from* Ebion *their Maſter, or from their poor and beggarly Opinion of Chriſt; For, they denied his Divinity, and held him to be only a Man, begotten between* Joſeph *and* Mary.

Quak. And in this the Quakers out-do the *Ebionites*; For, *Ebion* own'd Chriſt to be a true Man, tho' he denied him to be God; but the Quakers ſubtilly diſtinguiſh between Jeſus and Chriſt, denying both the Divinity of Jeſus, and the Humanity of Chriſt. So that they do not allow Jeſus Chriſt in One Perſon to be either God or Man.

That it was Jeſus of *Nazareth*, who was born of the Virgin *Mary*, that died at *Jeruſalem*, they own; But that the outward Perſon which ſuffered, was properly the Son of God, *we utterly deny*, ſaith *William Penn*, Serious Apology, p. 146. And that it was the ſame Jeſus who roſe again from the dead, aſcended into Heaven, and now ſitteth at the right Hand of God, to make Interceſſion for us, all Chriſtians do believe. But the Quakers utterly deny it, calling him an Imaginary God, and our Carnal Chriſt. *Your imagined God beyond the Stars, and your Carnal Chriſt, is utterly denied. —— To ſay this Chriſt is God and Man in one Perſon, it is a Lye*, ſaith *Chr. Atkinſon*, Sword of the Lord drawn. p. 5. And their great Prophet *Edward Burroughs* tells the Profeſſors, *That in praying to and worſhipping Jeſus Chriſt now in Heaven, they pray unto and worſhip a dead God and dead Idol*, p. 101. of his Works. As the Reaſonable Soul and Fleſh is one Man, ſo God and Man is One Chriſt, ſaith *Athanaſius* in his Creed; but this *Chr. Atkinſon*, as above-cited, ſaith, *is a Lye*. And indeed ſo it is, if their Notion of Chriſt be true. For, though they own that he took Fleſh, yet no otherwiſe than as Angels take Bodies upon occaſion to uſe them for a time, and then put them off again; or as a Man puts on a Cloak when he goeth abroad, and puts it off again when he comes home, as hath been ſhewed before; but that he took the Manhood into God, and hypoſtatically united it into his own Perſon, this they cannot believe; for, according to their Notion of him, Chriſt is not a Perſon but Principle only. Hence it is that they call the Body of Jeſus, a Garment, a Vail, which Chriſt ſome time wore, and

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a Veſſel in which he was pleaſed ſome time to dwell, ſo that they wholly deſpoil him of his Humanity, and utterly deny him to be the Son of Man. But ſee more of this in the *Defence of the Snake*, &c. p. 105. *&c.* and p. 120. *&c.*

Heret. 3. *The* Cerinthians *or* Merinthians, *ſo called from* Cerinthus *or* Merinthus *a* Jew, *who was the Founder of their Hereſie. He greatly pretended to Revelation by Angels, by whom he ſaid the Law and the Prophets were given, and the World made. He alſo ſaid and taught, that Jeſus was not born of a Virgin, which he thought impoſſible, but of* Mary *and* Joſeph, *therein agreeing with* Ebion. *That Jeſus was not Chriſt, but that Chriſt came upon him in the form of a Dove. That* Jeſus *ſuffered and roſe again, but not Chriſt; for, Chriſt,* ſaid he, *left him before his Paſſion.* Epiphan. Hæreſ. 28. Irenæus, *l.* 1. *c.* 15. *He alſo taught, that after the Reſurrection, Chriſt ſhould perſonally reign upon Earth One thouſand Years,* &c.

Quak. This Heretick is rather out-done than equall'd by the Quakers: For, 1. That the Quakers do pretend to immediate Revelation, and that in the higheſt ſenſe and degree, is very evident. And that *G. Fox* did not only arrogate this to himſelf, but aſcribed it to all his followers. See this plainly proved by the Reverend Author of the *Snake*, &c. *Sect.* 5. *p.* 27, 28, 29, 30.

2. That Jeſus was not born of a Virgin, the Quakers indeed of late ſeem to own that he was, but what do they mean by it? No more but only this, that Jeſus Chriſt is formed in a Virgin heart. But as for him who was born of *Mary*, they utterly deny him to be properly the Son of God. *W. Penn*, ſee *Apologie*, p. 146. Now if he was not the Son of God, then who was his immediate Father? If God was not, then it muſt be *Joſeph*, and ſo they agree both with *Ebion* and *Cerinthus*, that he was begotten between *Joſeph* and *Mary*.

3. That Jeſus was not Chriſt, but that Chriſt came upon him in the form of a Dove at his Baptiſm. This Branch of the *Cerinthian* Hereſie is greedily received by the Quakers; for they diſtinguiſh between Jeſus and Chriſt, the Body of Jeſus they call only a Garment or Vail, which Chriſt for a time wore, but the Light and Life which dwelt in that Body, that they call Chriſt. But, ſay they, *We can never call the bodily Garment Chriſt.* In a Book of their, entituled, *Some Principles*, &c. p. 126.

4. That Jeſus ſuffered and roſe again, but not Chriſt. For, Chriſt left him before his Paſſion. This the Quakers embrace *ambabus Ulnis*, and look upon it as a precious piece of Doctrine; for, ſaith *W. Penn*; *That the outward Perſon which ſuffered, was properly the Son of God, we utterly deny.* Serious Apology. p. 146.

5. That after the Reſurrection Chriſt ſhould reign upon Earth one thouſand Years. I do not indeed find that the Quakers do in expreſs Terms own this Doctrine, but I think it is conſequential of their Doctrines; for they teach the Reſurrection to be paſt already, and that no other Reſurrection is to be expected, but that of the Light within. Which Light, they ſay, is Chriſt, and that in them he is placed in his Throne, and there reigneth and ſhall reign.

Heret. 4. *The fourth and laſt I meet with in this Century, are the* Nicolaitans, *ſo called of* Nicolas, *one of the ſeven Deacons ordain'd by the Apoſtles, to take Care of the Poor. Their Hereſie is, that they hold promiſcuous uſe of Women without any reſpect to Marriage, to be lawful. The Occaſion whereof, as the Eccleſiaſtical Hiſtorians tell us, was this;* Nicolas, *having a Beautiful Woman to his Wife, was*

accuſed

accuſed of over-much Jealouſie, from which, being willing to clear himſelf, he brought her forth, and bid any one Marry her that would: which the Company (ſuch is the corrupt Nature of Man) taking hold of, did thereupon build this lewd and abominable Hereſie, which is taken notice of, Rev. 2. 6 *and ſaid to be hated by God.*

Quak. 4. I would not be thought, nor is it any Part of my Deſign, to charge the whole Body of the Quakers with this Hereſie; But there is a Party who go under that Name, and who pretend to be more exactly conformable to their Primitive Principles than any of the reſt, and on that account ſeparate from them, who have greedily embraced this Hereſie of the *Nicolaitans*. Theſe are thoſe who are call'd the *New Quakers* in *America*; moſt of them reſiding in *Long-Iſland*, and Eaſt *Jerſey*, two Plantations in that quarter of the World. They pretend to follow the Principles of *Quakeriſm* up to the height, which none of the reſt do. That which they go upon is, the received Notion that the *Quakers* have of the Reſurrection, which is, not that of the Body, but an inward riſing up, or reſurrection of the Light within in the Heart. Whence they infer, that they have attain'd the Reſurrection already. Upon this Principle theſe *New Quakers* turn off their Wives, *Becauſe the Children of the Reſurrection neither marry nor are given in Marriage.* And condemn Marriage as of the Devil, becauſe, *the Children of this World marry.* But finding ſtill ſome remainders of the Old Man in them, and an hankering after the Female Sex, and ſeeing a Neceſſity of Propagation to continue the Kind, which could not be done without the Women; they began to conſider what Courſe to take, and at length their Light within (which they pretend to as much as any of the reſt, and for which they have as good a Warrant as the others) directed them to this of *Nicolaitaniſm*, as the moſt proper and effectual Expedient for that purpoſe. Which when they had eſpouſed, and were fixed in it, they grew very fond of; And being taught by their Great Apoſtle *G. Fox*, that they were come to the State of the firſt *Adam* in his Innocency, one *Mary Roſs* ſtript her ſelf ſtark naked, and ſo appeared in Publick, ſaying; *That it was a ſign of Guilt to be aſhamed of one Part of the Body more than another*; with whom one *James Seaton* (having parted with his Wife) enter'd into an Intrigue; but this ſhe *Nicolaitan* and naked *Adamite* gave her Spark ſuch a Token of her Love, as taught him an unuſual Doctrine among the *Quakers*, *viz.* that of Repentance.

Thus have I gone through the firſt Age of the Church, and have ſhewn you what Hereticks aroſe therein, and what Hereſies they broach'd; as alſo that the *Quakers* in our Days have ſuck'd in all the ſaid Hereſies, having lick'd up their Vomit clean.

CENTURY 2.

Hereticks. IN this Century Satan envying the Propagation of the Gospel, sent forth a Swarm of Hereticks to poyson the clear Streams of that heavenly Doctrine. The first I meet with, were the Saturnians, so call'd from one Saturninus of Antioch, who vented his Heretical Poyson through Syria. The next were the Basilidians, so call'd of one Basilides of Alexandria, who spread his Heretical Doctrine through Egypt. The next were the Carpocratians, so called from one Carpocrates their first Founder; He was reckoned the Father of the Gnostick Hereticks, who were so called, because they profess'd the Knowledge of dark and hidden Mysteries beyond all other Men. Irenæus l. 1. c. 22, 23. Euseb. l. 4. c. 7. Epiphan. Hæres. 24, 27. Aug. l. de Hæres.

Quakers. The first of these branched out of the *Menandrians*, of whom mention is made before; and the Quakers agreement with them fully and plainly manifested; But *Saturninus* added to the *Menandrian* Heresie, that Marriage was of the Devil, in which the *American* Quakers before spoken of, do fully agree with him. The second branched from *Simon*, *Menander*, and *Saturninus* only added, That *Simon* of *Cyrene* suffered instead of Christ, and not Christ himself. In which our *Quakers* do not much differ from them, only instead of *Simon Cyrene*, they say, it was Jesus of *Nazareth* that suffered, and not Christ himself. The *Basilidians*, it seemeth, were not then acquainted with that nice Distinction between Jesus and Christ.

The third branched from all the fore-going, taking in all their Heretical Doctrine, and adding thereunto this, *That the Body should not be saved.* In which our Quakers agree with him; for, by denying the Resurrection of the Body (as hath been made appear they do) they consequently deny the Salvation of it.

Heret. *The next I meet with in this Century, are the* Valentinians, *so called from one* Valentinus *their Founder. He was educated in the Schools of* Alexandria, *but vented his Heretical Doctrine mostly at* Rome, *and therefore was thought by some to be an* Egyptian, *by others an* Italian. *But what Country-man he was is not much material: His Heresies were these;*

1. *He taught that Christ brought a Body down from Heaven, and passed through the Virgin as Water through a Conduit-Pipe.* Epiphan. Hæres. 31.
2. *He denied the Resurrection of the Flesh.*
3. *He held that the Soul only, not the Body is saved by Christ.*

Quak. That in all the Branches of this Heresie the Quakers do agree with *Valentinus*, and consequently are *Valentinian* Hereticks, is evident from their approved Authors. As to their Agreement with him in the first Branch of his Heresie, tho' I might produce many, I shall at present content my self with 2 or 3 Evidences, which they will not disown.

And first, I shall produce their second *Moses* and Great Apostle *G. Fox*, who in his *several Papers given forth for the spreading of Truth*, &c. printed 1671. p. 54. There is a Chapter bearing this Title, *Concerning Christ's Flesh which was offered,*

fered, &c. which Chapter begins thus; *Christ the Lamb slain from the Foundation of the World, when it began its foundation, then the Lamb was slain;* —— *And Christ according to the Flesh crucified, the Lamb slain, that Flesh of his, which is a Mystery, when the first* Adam's *and* Eve's *Flesh was defiled.* Now this Mystery is unfolded by *Isaac Pennington*, in his *Question to the Professors*, &c. printed 1669. p. 30. where he distinguisheth between the two Manhoods of Christ, for thus he writeth; *He that knows the Substance, the Seed of the Kingdom, the Birth of the Spirit, knoweth the Flesh and Blood which is of the Seed. And this Flesh is flesh indeed, and this Blood is Blood indeed, even the Flesh and Blood of the Seed's Nature; But the other was but the Flesh and Blood of our Nature, which he honoureth in taking upon him; in which he did the Will, in which he offered up the acceptable Sacrifice, but yet did not give the Honour from his own Flesh and Blood to it. For, the Flesh and Blood of our Nature, was not his own naturally, but only as he pleased to take it upon him, and make it his. But that whereof he formeth us, and which he giveth us to eat and drink, is the Flesh and Blood of his own Nature. And this was it, wherein was the Vertue, and wherein is the Vertue, Life and Power for ever. Happ, O happy is he who is of it, who is taken out of, and formed of him,* (as *Eve* was of *Adam*) *and so becomes Flesh of his Flesh, and Bone of his Bone*, &c. And p. 25. he saith, *Not the Flesh and Blood of the outward Earthly Nature, but the Flesh and Blood of the inward Spiritual Nature. Not the flesh and blood which Christ took of the first* Adam's *Nature, but the flesh and blood of the second* Adam's *Nature.* And p. 10. *We are taught*, says he, *both by the Spirit, and by the Scriptures, to distinguish between Christ's own flesh, and those of Ours, which he took up, and made his.*

But *Tho. Ellwood*, in his Answer to *George Keith*'s Narrative, p. 96, 97. printed 1696. where vindicating *Will. Penn*, he gives us his true Sense and Meaning: *The plain Import of all his Arguments*, says he, *is, that Christ as Christ was from the beginning, before he took that outward Body of flesh, in which he suffered at* Jerusalem, *which is so far from a Denial of his being Man, as well as God, that it is a fair Acknowledgment of it; Inasmuch as he would not have been Christ, if he had not been Man as well as God. As therefore he was Christ from the beginning, so was he also both God and Man; and that not only in his People, but out of, or without them also. And if he was truly Man Then, before he appeared in that outward Body, which was nailed to the Cross, to be sure he is not less truly Man now, since that outward Manhood became (as I may say) a Cloathing to that Divine and Heavenly Manhood which he had before.*

And as for the two last Branches of this Heresie, it hath been already proved, that they now are and always have been the Doctrine of Quakerism. And therefore I shall not now need to produce any fresh Evidences.

In

In this Age arose a great Swarm of Hereticks more, as *Marcus*, of whom came the *Marcita*; *Colarbasus*, of whom the *Colarbasii*; *Heracleon*, of whom the *Heracleonite*; *Cerdon*, *Marcion*, of whom the *Marcionists*; *Lucianus* and *Apelles*, of whom the *Lucianists* and *Apellaites*; *Tatianus*, of whom the *Tatians*; *Montanus*, of whom the *Montanists*, and many others; But all these falling in with the Heresies of *Saturninus*, *Basilides*, *Carpocrates*, and *Valentinus*, and a just Comparison between the *Quakers* and them; I shall now spare my self the Pains of Transcribing, and you the Patience of perusing what hath been said already.

CENTURY 3.

Hereticks. AS *in the former Century, so in this, I shall pass over in silence many obscure Heresies and Hereticks, which were of no long continuance, nor did much disturb the Peace of the Church*; *as the* Artotirites, Alogites, Adamites, Theodotians, *and many others*; *And only instance in some of the most Famous and most pestilent Hereticks that arose in this Age. And I begin with,*

1. Novatus, *a Presbyter at* Rome, *who was a Man of a Contentious Spirit, and disquieted with Schism and Heresie, two of the most Famous Churches in the World at that time,* viz. Carthage *and* Rome. *This Heresie continued long, even to the Days of* Constantius *the Son of* Constantine, *an* Arian *Emperour*; *as appeareth by the Demolishing of their Temple in* Cyzicum, *a Famous Town in* Bythinia, *and the Calamity of the People of* Mantinium *in* Paphlagonia, *both which happened in the Days of that Emperor. But the* Magdeburgh *Centuriators make it to be of much longer continuance*; *For, they tell us it continued in* Constantinople, *till it was Conquered by the* Turks. Hist. Magd. Cent. 3. c. 5.

His Heresie consisted Principally of Two heads.

1. *That those who fell through Infirmity in time of Persecution, notwithstanding their Repentance afterwards, nay though they gave never so great Signs of the Truth of their their Repentance, ought not to be admitted again into the Fellowship of the Church.*

2. *He called himself and his Followers,* Καθαρὸς, i.e. *Puritans, a Pure, Spotless, and Sinless People.*

Quak. How near a Kin our present Quakers are to these old Hereticks in the first Branch of their Heresie, will appear, if we consider that high Church Authority which they assume to themselves, and the severity they use in the execution of it. When they first appear'd, their great Business was, to direct Men to their Light within, telling them that if they took heed to that, it was sufficient of it self, without any thing else, to guide them in all their Concerns both Temporal and Spiritual, and to lead them to Heaven and Happiness. But when their Numbers encreased, then the Case was altered; then for any one to adhere to the direction of his Light within, in opposition to the Light in the Body of Friends, was accounted a loose and pernicious Plea; So *Will. Penn* tells them, in his *Brief Examin. and State of Liberty Spiritual*, printed 1681. p. 3. *It is a dangerous Principle*, saith he, *and pernicious to true Religion, and the root of Ranterism, to assert, that nothing is incumbent upon thee as a Duty, but what thou art convinced is thy Duty.* Then the Enemy was at work to scatter the Minds

of Friends by that loose Plea, &c. p. 11. But this same *Will. Penn*, in the Year 1673. was of another Mind, for, then he published a Book, entituled, *Quakerism a New Nick-Name for old Christianity*, in which, p. 71. he saith, *No command in the Scripture is any further Obliging upon any Man, than as he finds a Conviction upon his Conscience; otherwise Men should be engaged without, if not against Conviction, a Thing unreasonable in a Man*, &c. But it seemeth that he was farther enlightned in 1681. and found Occasion to alter his Opinion; for, the Quaker Government being then settled, and he having a Share therein, Conviction then became a loose Plea, and pernicious to true Religion; Their Orders sent out from the Body of Friends, were not to be disputed, whether a Man were convinced or not convinced. Among others there was one Order sent forth by *G. Fox*, and confirmed by his Council, the Body of Friends at *London*, to establish a Meeting of Women distinct from the Men, which Meeting was to have a Share in their Government; And this by *Solomon Eccles*, in his Letter to *John Story*, was called the good Ordinance of Jesus Christ. This was early opposed by *Fra. Bugg*, *John Story* and *John Wilkinson*, as an Innovation; and with them agreed many of the West-Country Quakers, the Opponents then being, and most of them still continuing in the Quaker Communion. The *Foxonian* Party, who looked upon themselves as the ruling Party, could not endure this Opposition; and therefore to abate the Insolence of their Opposers, had some of them particularly recorded out of Unity; But this not obtaining its End, at length comes out a General Bull of Excommunication against a great Part of the West-Country Quakers, Sign'd by 66 of the Principal *Foxonian* Quakers, at their General Meeting in *London*; calling them Apostates from the Truth, with other hard Names. In return to which the West Country Quakers answered the Complement of their *London* Brethren in their own Way, calling them Apostates, &c. and sending forth a Writing of Excommunication against them; and not to be behind them, the Writing was Sign'd by 67 of the Chief of their Body, both which Excommunications stand still upon Record unrepealed, and both Parties still continue Quakers; and by *G. Fox*'s Doctrine both are infallible, *i. e.* one as much as the other. I might mention many more Instances of like nature, as the Difference between their Church of *Harp-lane*, and that of *Grace Church-street*, that of *Turner*'s Hall from them both, and that of *Long-Island* and *Jersey* from them all. But this may suffice to shew their Severity to their Dissenting Brethren, and that they are near a Kin to the *Novatian* Hereticks.

But as to the second Branch of the *Novatian* Heresie, which consists in this, that they called themselves Καθαροι, i. e. Puritans, Spotless, and Sinless; We shall find that the Quakers have not only equall'd, but out-done them. *It is the Doctrine of Devils that preacheth, that Men shall have Sin, and be in a Warfare, as long as they be on Earth. They that pretend coming to God and Christ out of Perfection, they be in the Error.* Says *G. Fox*, Great Mystery, p. 101. and p. 111. *All who come to Christ, they come to perfection.* And p. 231. *They attain to Perfection in the Life of God.* And p. 271. *For, who are sanctified have perfect Unity, perfect Knowledge, perfect Holiness.* And p. 281. *The Life of the Saints is Christ, not sinful at all. A Quaker is Meeker than* Moses, *stronger than* Samson, *wiser than* Solomon, *and more patient than* Job; *and, which is more, harmless and innocent as Christ himself.* Says *Will. Shewen*, in his Treatise concerning Thoughts and Imaginations, printed 1685. p. 25.

The

The Quakers are free from all Sin, and therefore have not need of continual Repentance. Says *Tho. Elwood.* Answer to *G. Keith's* Narrative, 1696. p. 202.

God doth not accept of any, where there is any failing, or who doth not fulfil the Law, and doth not answer every Demand of Justice. Edw. Burrough's *Works*, printed 1672. p. 32. If you believe these Men, who were Famous among them in their Generations, the *Quakers* were Καθαροὶ, *i. e.* Puritans with a Witness, or at least thought themselves to be so.

Heret. *The next that occurreth in this Age was* Sabellius, *of whom his Followers were called* Sabellians; *He confessed* that there was but One God onely, *but deny'd* that there were Three distinct Persons in this One Godhead, *viz.* Father, Son, and Holy Ghost. *His Followers were also called* Patropassians *by the* Romans, *because the Consequence of his Doctrine was,* that it was God the Father that suffered Death in our Nature.

Quak. That the *Quakers* have lick'd up this Vomit of *Sabellius* clean, *i. e.* that they have swallowed his intire Heresie, is very plain; For, they do with him confess, *That there is but One God only,* and they do as peremptorily deny, *That there are Three destinct Persons in this Godhead,* viz. *Father, Son, and Holy Ghost.* For, their Great Apostle *George Fox,* Great Mystery, p. 246. saith, *The Scriptures do not tell the People of a Trinity, nor Three Persons; but the Common-Prayer-Mass-Book, speaks of Three Persons, brought in by the Father the Pope.* And *Will. Penn* in his *Sandy Foundation,* p. 12. 13, 14, 15. hath these Expressions, *That frequent but impertinent Distinction, that God is One in Substance, but Three in Persons or Subsistence.* A most absurd Blasphemy. —— *They, the Trinitarians, must necessarily conclude their kind of Trinity a Fiction.* —— *If the Father be God, the Son, God, and the Spirit God, then they are either three distinct Nothings, or three distinct Substances, and consequently Three distinct Gods.* —— *If each Person be God, and that God consists in Three Persons, then each Person, are Three Persons or Gods; And from Three they will encrease to Nine, and so on* ad infinitum. —— *The Trinitarian Doctrine as vulgarly received is a gross Contradiction.* —— *This Doctrine was conceived in Ignorance, brought forth and maintain'd by Cruelty.* So far *William Penn.*

And *G. Whitehead* and 3 other *Quakers,* in a Book, entituled, *Ishmael and his Mother cast out,* p. 10. say to Mr. *Townsend* a Minister in *Norwich,* against whom they Disputed; *Here is the three Person thou dreams of, which thou would divide out of One, like a Conjurer.* And of him and those Three Persons they say, *They are both shut up in Darkness, for the Lake and the Pit.* —— And *G. Fox,* Gr. Mystery, p. 142. 293. saith, *They* (i. e. The Father, Son, and Holy Ghost) *are not distinct.* —— *And you Priests are not fit to judge in such things as they are; they are too weighty and too heavy for you.* —— And that as a Consequence of this Doctrine, they fell into the Heresie of the *Patrispassians,* is manifest from the said *G. Fox,* their Great Apostle, who is angry with *Chr. Wade* for saying; *That God the Father never took upon him Humane Nature;* And tells him *it is contrary to the Scriptures,* which calls Christ *the Everlasting Father.*

Heret. *The next I shall instance in, is* Paulus Samosatenus, *Bishop of* Antioch, *a Man of loose Principles and lewd Practices; He denied the Divinity of Jesus Christ, and affirmed, that he obtained the Name of the Son of God, through his virtuous Behaviour and patient Suffering; but he was not naturally and truly the Son of God, begotten of the Substance of the Father.*

Quak. That our Quakers do fully agree with this peſtilent Heretick, and keep up his antient Teſtimony in all the Parts of it, hath been made appear already, eſpecially in the Compariſon between them and the *Ebionites* and *Cerinthians*; and therefore to avoid Repetition, I ſhall refer you to that; For,

1. That they do deny the Divinity of Jeſus Chriſt, hath been plainly made appear from ſeveral of their own approved Authors, whoſe Teſtimony, by the Order of their yearly Meeting, 1696, they are obliged to own in all the Parts of it. And,

2. That He is called the Son of God only for his virtuous Behaviour and patient Suffering; but is not naturally and truly the Son of God, begotten of the Subſtance of the Father, hath been plainly proved to be true Quaker Doctrine. And therefore I ſhall here only trouble you with one freſh Evidence more; and that is, *William Baily*, who in his Works, p. 300. thus writeth: A [Body] haſt [Thou] prepared [Me.] *Mark the Diſtinction.* [Thou] [Me] and a [Body.] *This* [Me] *that ſpake in the* [Body] *was the* [Chriſt.] And p. 307. They [His Diſciples] loved his Perſon for the ſake of the Frame and Quality of the Spirit that dwelt in Him, or elſe what was his Perſon to them more than another Perſon; but for that which dwelt in him, they loved him, *&c.*

Heret. *The next and laſt I ſhall take notice of in this Age, is* Manes *or* Manicheus, *whoſe Riſe, Progreſs, and End, is well deſcribed by* Socrates Scholaſticus, *in his Eccleſiaſtical Hiſtory*, c. 21. *in the* Greek *Copy*, c. 17. *in the* Engliſh *Tranſlation. He was, as all who write of him report, a Brain-ſick Fellow, and well anſwered his Name, being no better than a Mad-man. And indeed his Opinions declare him to be ſuch an One; For, they are ſuch as are not fit for modeſt Lips to utter, nor chaſt Ears to hear. Various Hereſies are aſcribed to him by ſeveral Authors; But I ſhall take my Account from St.* Auguſt. *who had the greateſt Reaſon to be acquainted with them, being himſelf infected therewith in his younger Years.*

1. *That the Souls of good Men were of the ſame Nature with God.*

2. *That Chriſt came in time to ſave Souls, but not Bodies.*

3. *That when he came, he was not a true Man, but only took upon him the Form and Faſhion of a Man.*

4. *That he did neither die nor riſe again really, but in Shew only.*

5. *He rejected the Scriptures both of the Old and New Teſtament, or at leaſt received no more of them than what he liked, and preferr'd certain Apocriphal Books before them.*

6. *He ſaid the Promiſe of Chriſt concerning the ſending of the Holy Ghoſt was fulfilled in him; and that it was he whom he promiſed to ſend.*

7. *That Water-Baptiſm was neither neceſſary nor profitable.* De Hæreſ. ad quod vult Deum. Hæreſ. 46.

Quak. How far the Quakers do agree with this furious and Brain-ſick Heretick hath in Part been made appear already. But to make it yet more clear, I ſhall deſcend to Particulars; That they are a frantick and mad ſort of People, hath been fully proved by the Reverend Author of the *Snake in the Graſs*, and that by many Inſtances, which they cannot deny, p. 42, to p. 72. of the *Defence of the Snake*. But to proceed to the Particulars of this Madman's Hereſies, as before mentioned.

1. That

1. That the Souls of good Men are of the ſame Nature with God. That this is the plain Doctrine of the Quakers, will appear from their Great Apoſtle and ſecond *Moſes*, *G. Fox*, who in his Gr. Myſtery, p. 273. is very poſitive, and lays it down as an indiſputable Truth, in theſe Words; *The Soul is a part of God, for, it came out of him, and that which came out of him, is of him.* And p. 100. *Is not this of God's Being?* And p. 91. *Chriſt brings the Soul up into God, whence it came, whereby they came to be one Soul.* And p. 229. *Who are come up into the Biſhop Chriſt, they are One Soul.* And p. 248. *We are of his Fleſh and Bones, and have his Subſtance.* And p. 207. *Chriſt is not diſtinct from his Saints.* And p. 88. *Chriſt is the Elect.* And p. 310. *The Light within is Chriſt.* And p. 29 and 90. *The Soul is not a Creature, but infinite in it ſelf, and without beginning.*

2. That Chriſt came in time to ſave Souls, but not Bodies. That in this the Quakers agree with this mad Heretick, hath been ſhewn in our comparing of them with the *Carpocratians* in the ſecond Century.

3. That when he came, he was not a true Man, but only took upon him the Form and Faſhion of a Man. Their Great Apoſtle *G. Fox*, Gr. Myſt. p. 99. ſets down this Principle of the Profeſſors, *That Chriſt hath a Humane Reaſonable Soul.* Which he looks upon as a groſs Error, and oppoſeth it with all his Might and Maign, diſputing againſt it in his way, thus; *Is not a Humane Soul Earthly? For you ſay that Chriſt had a Humane Soul, and is not Humane Earthly? And hath a Humane Body, and is not a Humane Body, an earthly Body? Was not the firſt Man of the Earth, earthly? and had a Humane Body? The ſecond Man, the Lord from Heaven?*

And *G. Whitehead* in his part of the Chriſtian Quaker, printed 1674. p. 140. ſays, *That he was not at all againſt Jeſus Chriſt's being God and Man, taking Man, as Chriſt is the heavenly, ſpiritual, and glorified Man.* But he was againſt this, *That Jeſus Chriſt did conſiſt of Humane Fleſh and Bone.* For, he diſtinguiſheth between *conſiſting* and *having*, and ſays: *Though Chriſt had ſuch Fleſh and Bones, yet he did not conſiſt of them.* So that by *G. Whitehead*'s Doctrine, Jeſus Chriſt was never truly and really a Man, but only in Appearance and falſe Shew.

And the ſame *G. Whitehead*, in his *Truth Defending the Quakers*, p. 22. ſaith, *Chriſt's coming in the Fleſh was but a Figure*, i. e. *a Figure or Type of the inward Chriſt, or Light within.* And *Will. Penn* in his Chriſtian Quaker, p. 97. ſaith, *One outward thing cannot be the proper Figure or Repreſentation of another.* —— *The outward Lamb ſhews forth the inward Lamb*, i. e. *The Paſchal Lamb was not the Figure or Type of the outward Chriſt, but of the Light within, of which Chriſt himſelf was but a Figure.* I might add many more, but theſe may ſuffice to ſhew their Agreement with this mad Heretick in this particular.

Heret. 4. *That Chriſt did neither die nor riſe again Really, but in Shew only.*

Quak. In this the Quakers do exactly agree with *Manes*, or the mad Heretick; and indeed it is a natural conſequence of their former Doctrine. For, if Chriſt was only a Man in appearance and falſe ſhew, if the Body of Jeſus was a Garment or Veil which Chriſt wore for a time, or an Habitation in which he choſe to dwell for a Seaſon, which hath been ſhewed to be their avowed Doctrine. Then, tho' that Man Jeſus died and roſe again, yet Chriſt neither died, nor roſe again Really, but in Shew only. They confeſs indeed that Chriſt called it His own Body, but how? Only as a Man may call his Houſe or his Cloak, his own, tho' neither of them be any part of him. And

to

to support them in this Notion of Christ, *G. Whitehead* hath taught them subtilly to distinguish between Consisting and Having; though Christ had a Body, yet He did not consist of it, no more than Angels do of those Bodies which they assume, and make use of for a time, and throw them off again, *i. e.* it was no part of Him, nor did He hypostatically unite it to his own Person. And upon this account is it, that they magnifie their own Sufferings far above the Sufferings of Christ and His Apostles, and Martyrs; as their Great Prophet, *Edw. Burroughs* doth, saying; *The Sufferings of the People of God* (Quakers) *in this Age, is greater Suffering, and more unjust, than in the Days of Christ, or of his Apostles*; —— *What was done to Christ, or to the Apostles, was chiefly done by a Law, and in great part by the due Execution of a Law.* p. 273. of his Works.

And another of their Prophets, but a Lying one, said, *That the Blood of Christ was no more than the Blood of another Saint.* Sol. Eccles, in his Letter to *Robert Porter*. I might add a Cloud of Witnesses more, but let these at present suffice.

Heret. 5. *This* Manes *or* Manicheus *rejected the Scriptures both of the Old and New Testament, or at least received no more of them than what he liked, and preferr'd certain Apocryphal Books before them.*

Quak. In this the Quakers have quite out-done the *Manichees*, for, they reject not only some Parts, but all the Scripture at once. They question, whether the first Pen-Man of the Scriptures was *Moses* or *Fermes? Or whether both these were not One? Or whether there are not many Words contained in the Scriptures, that were not spoken by the Inspiration of the Holy Spirit? Whether some Words were not spoken by the Grand Impostor? Some by wicked Men, some by wise Men, ill apply'd; Some by good Men, ill express'd; some by false Prophets, and yet true; some by true Prophets, and yet false,* &c? John Whitehead in his Quaker's Refuge, p. 17.

And their Apostle *G. Fox*, expressly says, *The Scriptures are not the Word of God*, Great Mystery, p. 246.

And *Sam. Fisher* in his *Message of the Lord*, p. 19, and 21, saith, *The Scripture is not God's Voice*; —— *These are in some things fallible, and so not fit to be the Rule. But the Light of Christ in the Heart*; —— *This is Infallible, the only Guide, Law, and Rule,* —— *In the Spirit, and not in the Letter.*

And *Tho. Lawson* in his *Three-fold State of Anti-Christ*, p. 9. calls the Scripture, *Dust, and Death,* —— *Beastly Wares*, &c.

And *G. Fox*, in his *News out of the North*, p. 14. saith: *Your Original is Carnal*, Hebrew, Greek, *and* Latin, *and your Word is Carnal, the Letter.* —— *Their Original is Dust, which is the Letter, which is Death*; —— *And their Gospel is but Dust*, Matthew, Mark, Luke *and* John, *which is the Letter.*

And whereas *Manes* or *Manicheus* preferr'd certain Apocryphal Books before the Scriptures, The Quakers out-do him in that too; for, they prefer their own Sayings and Writings, before the Sayings and Writings of the Prophets and Apostles. For, though *G. Fox* denied the Scriptures to be the Word of God, yet he says of his own Writings; *To you all, This is the Word of the Lord*, Great Mystery, p. 225.

The Question being ask'd the *Quakers, Do you esteem your Speakings to be of as great Authority as any Chapter in the Bible?* They answered, *That which is spoken by the Spirit of Truth in any, is of as great Authority as the Scriptures and Chapters*

are,

ers, and greater. *W. Penn* and *G. Whitehead*, in their *Serious Apology*, p. 49. To which may be added, that they enjoyn their own Epiſtles to be read in their Meetings for Religious Worſhip, but never one Chapter of the Bible; no, their Epiſtles are given forth by the eternal Spirit of God; but the Scriptures, they are no better than Duſt, Death, Beaſtly Ware, Serpent's Meat, &c.

Heret. 6. Manes or Manicheus *ſaid, and his Followers did believe, that the Promiſe of Chriſt concerning the ſending of the Holy Ghoſt was fulfilled in him, and that it was he, whom he promiſed to ſend.*

Quak. Thus did this mad Heretick exhalt himſelf, and ſuffered his Followers to adore and exalt him: And thus did *G. Fox* exalt himſelf, when he call'd himſelf the Prophet that was propheſied of before, but now fulfilled, who ſtood naked before the Lord, cloathed with Righteouſneſs, whoſe name was not known in the World. *News coming up out of the North. p.* 1. As alſo when he affirmed himſelf *to be Equal with God.* Saul's *Errand*, &c. *p.* 8. And *that he was before Languages were.* The Battle Door, *&c. Introd.* In a Letter to *Oliver Cromwel*, *G. Fox* calls himſelf *the Son of God*, and ſays, *My Kingdom is not of this World.* And in News coming up out of the North. p. 15. *G. Fox* ſays. *I am the Door that ever was, The ſame Chriſt, yeſterday, to day, and for ever.*

And as he thus exalted himſelf ſo did he ſuffer his Followers to exalt and adore him; to call him the *Branch*, the *Star*, the *Son of Righteouſneſs*, &c. In a Book of theirs bearing this Title, *This is only to go among Friends.* p. 19. And *Joſiah Coal*, in a Letter to *G. Fox*, calls him *the Father of many Nations, whom Generations to come ſhall call bleſſed, whoſe Being and Habitation is in the Power of the Higheſt, in which*, ſaith he, *thou ruleſt and governs in Righteouſneſs. And thy Kingdom is eſtabliſhed in Peace, and the increaſe thereof is without end.* Is juſtified by *W. Penn. Judas* and the *Jews.*

I ſhall only add one Inſtance more, though I might with eaſe produce many, but I am weary of tranſcribing ſo much Blaſphemy.

Solomon Eccles, a Quaker Prophet, thus complementeth *G. Fox. It was ſaid of Chriſt, that He was in the World, and the World was made by Him, and the World knew Him not; ſo it may be ſaid of this true Prophet* (G. Fox) *whom* John *ſaid he was not.* Quakers Challenge. *p.* 6.

Heret. 7. Manes or Manicheus *held, That Water-Baptiſm was neither neceſſary nor profitable.*

Quak. In this the Quakers do conſpire and combine with theſe mad Hereticks, againſt thoſe ſacred Ordinances, which were inſtituted by Chriſt under the new Covenant; as will plainly appear in theſe following Inſtances.

G. Fox in his *News out of the North*, p. 14. thus writeth, *Your Baptiſm and Sacraments, as you call it, and all your Ordinances, and Churches, and Teaching, it is* Cain's *Sacrifice.* And *Will. Penn* in his *Reaſon againſt Railing.* p. 108, 109. *I affirm*, ſaith he, *That Circumciſion is as much of force as Water-Baptiſm; and the paſchal Lamb as Bread and Wine. —— And we can teſtifie from the ſame Spirit, by which* Paul *renounc'd Circumciſion. that they are to be Rejected as not now Requir'd.*

And *Edw. Burroughs*, p. 190, 191. of his Works, ſaith, *To ſay that ſprinkling Infants with Water, is Baptiſm into the Faith of Chriſt, this is the Doctrine of the Devil.*

And

And their great Apoſtle *G. Fox*, in the Book and page afore-quoted, ſaith, *their Sacrament, as they call it is Carnal, their Communion, Bread and Wine, it is the Table of Devils, and Cup of Devils.*

CENTURY 4.

Hereticks. *IT was a great number of Hereticks that appeared in this Age, ſome reviving old and exploded Hereticks, others forging new ones out of their own Brains: But as I have done in the former Centuries, ſo in this I ſhall paſs over in ſilence many obſcure Hereticks, and only Inſtance in thoſe who were moſt famous, or rather moſt infamous among them.*

And the firſt of this ſort that offereth himſelf was Arius *a Preſbyter of* Alexandria, *a Man turbulent, obſtinate, and incorrigible, whoſe Hereſie was of long continuance, and occaſioned great trouble in the Chriſtian Church; and was as followeth;*

1. *He held that Chriſt was neither God, nor Eternal, but an Excellent Creature, created before all Creatures.*

2. *That He aſſumed only a Body, but not the Soul of Man.*

3. *That the Holy Ghoſt was a Creature of a Creature, viz. of the Son, ſee the Epiſtle of* Alexander *Biſhop of* Alexandria, Socrates, *l.* 1. Chap. 6. *in the* Greek. Chap. 3. *in* Engliſh. Aug. ad Quod vult Deum. Hæreſ. 49.

Quak. As to the firſt branch of his Hereſie, the Quakers are full of his Opinion. For, they nicely diſtinguiſh between Jeſus and Chriſt, denying the Divinity of the One, and Humanity of the Other, as hath been ſhewed before: *That the Outward Perſon which ſuffered was properly the Son of God, We utterly deny,* ſaith *Will. Penn,* Serious Apology, *p.* 146. *To ſay that Chriſt is God and Man in one Perſon, it is a* Lye, ſaith *Chr. Atkinſon,* Sword of the Lord drawn, *p.* 5. And the ſame *Will. Penn,* calls him, *a Finite and Impotent Creature.* Sandy Foundation p. 20.

And as to the Second Branch of his Hereſie, the Quakers greedily ſwallow it. Their Great Apoſtle *G. Fox,* ſhall anſwer for the reſt, who lays down this as a principle of the Profeſſors. *That Chriſt hath a Human Reaſonable Soul.* And in his way diſputes againſt it as a Groſs Error, *Is not a human Soul, earthly? for, you ſay Chriſt had a Human Soul, and is not Human, earthly? And hath a Human Body, and is not a Human Body, an earthly Body? Was not the firſt Man of the Earth, earthly, and had an Human Body; the ſecond Man, the Lord from Heaven?*

And as to the third Branch of his Hereſie, It is a neceſſary Conſequence of the Quaker Doctrine, for, if the Perſon of Chriſt be ſo *Mean* and *Contempible* as *W. Bayly* makes it, *p.* 307. of his Works. Or if Chriſt be ſuch a *Finite* and *Impotent Creature,* as *W. Penn* ſaith He is, in the Book before-quoted. And that the Spirit was not only promiſed by Him, but proceeds from Him; Then what do they, or can they make of it, but the Creature of a Creature?

Heret. *The next I ſhall take notice of in this Age, was* Macedonius, *a turbulent Man, a peſtilent Heretick, and a bloody Tyrant; he was ſometimes Biſhop of* Nicomedia, *afterwards of* Conſtantinople; *where he was choſen by the* Arians;

rians; *and Inſtalled by the Emperor's Lieutenant, after they had cunningly contrived the Baniſhment of* Paulus *the lawful Biſhop of that place. At whoſe violent admiſſion or intruſion rather into that place,* 3150 *Perſons were ſlain. He was a great favourer of* Arius *and his Hereſie from the beginning; And he and his Followers were ſometimes called* Semi-Arians, *becauſe they would ſometimes own the Faith of One Subſtance, and at other times deny it. But that particular Hereſie with which he ſtands branded upon Record is, That he denied the Divinity of the Holy Ghoſt.*

Quak. As to the Character of *Macedonius*, it is exactly anſwered by the Quakers; for, who more turbulent than they, witneſs thoſe diſturbances, which they frequently gave to Miniſters and their Congregations at firſt. And as to their being a peſtilent ſort of Hereticks, let any one read *the Snake in the Graſs*, *Fra. Bugg*'s Books, and *Geo. Keith's Narrative*, and they will receive abundant ſatisfaction. And as to their Cruelty and Bloody mindedneſs, their Perſecution of *Geo. Keith* and others in *Penſylvania*, is a ſufficient Evidence. But as to his parcicular Hereſie, I need ſay no more than what hath been ſaid in the Paragraph immediately preceding, to ſhew their Agreement with him therein.

Heret. *The next I ſhall take notice of in this Age, was* Photinus *Biſhop of* Sirmium *in* Illyria, *who thought he was not the Founder of a new Sect or Hereſie, yet renewed that both of* Sabellius *and* Samoſatenus, *with this Addition,* That the Kingdom of Chriſt was not everlaſting, but it had a beginning when he was born of the Virgin, and ſhould have an end at the latter Day.

Quak. As to his reviving the Hereſies of *Sabellius* and *Samoſatenus*, I have ſhewed before how well the Quakers do agree with thoſe two Hereticks; and therefore ſhall not need to inſiſt further upon it here.

And as to his Addition thereunto, I have alſo ſhewed, that though the Quakers do own that Chriſts Kingdom is Everlaſting, yet they deny it to Jeſus the Son of *Mary*, which is ſomething more than this Heretick doth, for, he did not then underſtand the diſtinction between Jeſus and Chriſt.

And as to the ending of it at the Latter day, the Quakers are full of his Opinion. For, *What is that Glory of the Father in which Chriſt's coming is? Is it viſible to the outward Eye? And when was that coming to be? Is it now to be look'd for outwardly?* —— *We acknowledge the ſeveral comings of Chriſt, according to the Scriptures, both that in the Fleſh, and that in the Spirit;* —— *But three Comings of Chriſt, not only that in the Fleſh at* Jeruſalem, *and that in the Spirit; but alſo another Coming in the Fleſh, yet to be expected, we do not read of,* ſaith *G. Whitehead* in his *Light and Life*, p. 41.

And the ſame *G. W.* in his *Nature of Chriſtianity*, p. 29, 30. Saith to his Opponent. *Doſt thou look for Chriſt as he was Son of* Mary, *to appear Outwardly, in a Bodily Exiſtence, to ſave thee? If thou doſt, thou mayſt look until thy Eyes drop out, before thou wilt ſee ſuch an Appearance of him.*

And the ſame *G. W.* with a Club of his Quaker Brethren, wrote a Book, entituled, *A Brief diſcovery of the dangerous Principles of Jo. Horne*, in which p. 9. are theſe Words, *And as for that,* 1 Theſ. 4. 15. *concerning the coming of our Lord from Heaven, which theſe Men aforeſaid, blindly put afar off,* —— *The Saints who then were alive, removed unto it,* —— *So their Converſation was in Hea-*

vers, viz. a Heaven within them) *For, they did not say, their Converſation was at a diſtance off, above the Clouds, from whence you look for a Chriſt.*

And this he learned from their great Apoſtle, and as they thought him, Infallible Guide, who before had taught them, *That none have a Glory and a Heaven, but within them.* Gr. Myſtery, p. 214.

Heret. *The next I ſhall name in this Age was one* Audæus *a* Syrian, *whoſe Followers were called* Anthropomorphites, *becauſe he had taught them, and they believed,* That God, and Chriſt as God was a Man from Eternity, and had a Human Body of Fleſh, Blood and Bones. *Grounding their Opinion upon that place of Scripture miſunderſtood by them,* Let us make Man in our own Images, according to our Likeneſs. *Gen.* 1. 26.

Quak. To ſhow the Quaker's Agreement with the *Anthropomorphites* in their Hereſie, I will, at preſent only trouble you with one Evidence, and refer you for more, (as there are many) *to the Defence of the Snake, Part* 1. p. 13. to p. 25. The Evidence I ſhall produce is, *Tho. Elwood,* who in his Anſwer to *G. Keith's Narrative.* p. 96. undertakes to vindicate *W. Penn,* For ſaith he; *The plain import of all his Argument is, That Chriſt as Chriſt was from the beginning, before he took that Outward Body of Fleſh, in which He ſuffered at* Jeruſalem; *which is ſo far from a denial of his being Man, as well as God, that it is a fair acknowledgment of it; inaſmuch as He would not have been Chriſt, if He had not been Man as well as God. As therefore He was Chriſt from the beginning, ſo was He alſo both God and Man; and that not only in his People, but out of, or without them alſo. And if he was truly Man then, before he appeared in that Outward Body, which was nailed to the Croſs, to be ſure, he is not leſs Truly Man now; ſince that Outward Manhood became (as I may ſay) a Cloathing to that Divine and Heavenly Manhood which he had before.*

Heret. *The next I ſhall take notice of in this Age, is* Donatus, *a Biſhop in* Numidia, *who by Contention between him and* Cecilian *Biſhop of* Carthage, *fell from the Unity of the Church, and became a Schiſmatick. But, as Inveterate Schiſms often end in Hereſie; ſo it happened to this* Donatus; *who at laſt became a Defender of Heretical Opinions, the principal of which was this.* That the Catholick Church was no where elſe to be found, but only in that Corner of *Africa,* where he and his Followers dwelt *So Unchurching, and conſequently damning all the World but themſelves.*

Quak. That the Quakers are perfect *Donatiſts* in both the branches of their Hereſie, will eaſily be made appear. For,

1. That they claim to themſelves to be the only true and Apoſtolical Church of Chriſt, let *G. Whitehead* tell you, who calls them *The Church of Chriſt, and Elect People of God, called Quakers, &c.* The Apoſtate Incendiary, &c, p. 3. —— And *Robert Barclay* in his *Anarchy of the Ranters,* &c, p. 1. ſaith, *That as the true and pure Principles of the Goſpel are reſtored by their Teſtimony, ſo the Antient Apoſtolical Order in the Church of Chriſt, is re-eſtabliſhed among them, and ſettled upon its Right Baſis and Foundation,* &c.

And as they account themſelves to be the Onely True Church, ſo they reckon their Church to be Infallible, ſee *Joſiah Coale's* Works. p. 63. *The Infallibleneſs of the True Church,* ſaith he, *of which Chriſt is the Supream Head and Governour, I do not go about to deny, but that the Church of* Rome *is Infallible, that I do deny,* &c.

2. And

2. And as a Conſequence hereof, they under value all the Prophets, Apoſtles, Primitive Fathers, Confeſſors, and Martyrs, and Unchurch and damn all that either have or do profeſs Chriſtianity, ſince the days of the Apoſtles. It might eaſily be made appear that they do ſo out of the Printed Books of their approved Authors, but for Brevity's ſake, I refer you to the *Snake in the Graſs*, in which you have an intire Section upon this Head; *Edit.* 3. *Sect.* 16. *p.* 192. &c. *Satan Diſrob'd.* §. 5. *N.* 10. *p.* 57. *of* 2d *Edit.*

Heret. *The laſt I ſhall mention in this Age, are certain Hereticks, called* Seluci-ans *or* Hermians; *from* Selucius *and* Hermius *the Founders of them. Who held,*

1. *That Chriſt when he aſcended, left his Body in the Globe of the Sun.*

2. *They received not Baptiſm by Water.*

3. *They denied the Reſurrection of the dead.* Aug. lib. de Hæreſ. ad Quod vult Deum. Hæreſ. 59.

Quak. That in all and every branch of this Hereſie, the Quakers do fully agree with theſe Hereticks, as hath been ſhewn, and therefore to avoid repetition, I ſhall refer you to what hath already been ſaid, touching their Denial, That Chriſt doth now ſit at God's Right Hand in Heaven in the ſame Body which he took of the Virgin *Mary*; Their denying Water Baptiſm to be an Ordinance of Jeſus Chriſt. And that there will be any other Reſurrection of the dead, than what is already accompliſhed within them.

CENTURY 5.

Hereticks. THE *firſt I meet with in this Age was* Pelagius *a* Britain, *and a* Monk *of* Bangor, *whoſe Hereſies were theſe,*

1. *That Man without the Grace of* God, *was able to fulfil all the Commandments of* God.

2. *That the Grace of* God *is given to Man according to his Merits.*

3. *That the Juſt have no ſin in this Life.* Aug. lib. de Hæreſ. ad Quod vult Deum. Hæreſ. 8.

Quak. That the Quakers do fully agree with the *Pelagians* in theſe their Hereſies, will plainly appear,

1. From their Aſſerting the Sufficiency of their Light within to Salvation, without an outward Chriſt, For, *Faith in Chriſt's Outward Manifeſtation, hath been a deadly poyſon, theſe latter Ages have been infected with.* ſaith *Will. Penn* in his *Quakeriſm a new Nick-Name*, &c. p. 6. *And the Devil was in thee, thou ſayſt thou art ſaved by Chriſt without thee, and ſo haſt recorded thy ſelf to be a Reprobate, and Ignorant of the Myſtery of Chriſt within thee*, ſaith *G. F.* to *Chr. Wade*, Great Myſtery, *p.* 246. And in p. 206. of the ſame Book, he ſaith, *If there be any other Chriſt, but he that was Crucify'd Within, he is the falſe Chriſt*, —— *Devils and Reprobates make a talk of him without.*

This was that which they were ſo angry with *G. Keith* for, becauſe he preached the Neceſſity of Faith in an outward Chriſt, which they ſaid, was to make two Chriſts. But *G. Whitehead*, to ſmooth over the Matter, ſaith, that they were not angry with *G. Keith* for *Preaching Chriſt's outward Sufferings, but for undervaluing the Light within, as not ſufficient to Salvation, or not ſufficient without*

ſomething elſe. Light and Life, p. 54. See more of this in the *Defence of the Snake in the Graſs*, p. 90, to p. 105.

That the *Quakers* do agree with theſe Hereticks in the ſecond and third Branches of their Hereſie, doth plainly appear from their Pretence to a Sinleſs Perfection. For, if they be without Sin, then they may fulfil the whole Law, and conſequently merit for themſelves. Now that they do pretend to be without Sin, and every way perfect, hath been ſhewn already, and therefore I ſhall not need to multiply Teſtimonies here; only ſome few there are which I am not willing to omit. Chriſt makes no diſtinction in his Words, ſaith *G. Fox*, but ſaith, *Be ye perfect even as your heavenly Father is.* And as he is, ſo are we, *&c. Great Myſtery*, p. 282.

And p. 101. he ſaith, *It is the Doctrine of Devils that preacheth, that Men ſhall have Sin, and be in a Warfare ſo long as they be on Earth.* And p. 231. *All who come to Chriſt the ſecond Adam, they come to Perfection; and all who attain to him they attain to perfection in the Life of God, out of the Firſt Adam.*

And p. 271. *For who are ſanctified have perfect Unity, perfect Knowledge, perfect Holineſs.*

And *Will. Penn*, laughs at us for confeſſing our ſelves Sinners, and praying for Pardon; *Alas, poor Souls!* ſaith he, *are not you at, Have mercy upon us miſerable Sinners, there is no health in us, from ſeven to ſeventy.* Truth Exalted. Reprinted 1671. p. 9.

And their Great Prophet *Edward Burroughs*, p. 33. of his Works, ſaith, *That God doth not accept any, where there is any failing; All who do not fulfil the Law, and anſwer every Demand of Juſtice.*

Heret. *The next that came upon the Stage in this Age was* Neſtorius, *by Birth a* Germain, *yet Prieſt of* Antioch, *and afterwards Biſhop and Patriarch of* Conſtantinople. *His Hereſie was*, That he deny'd the Perſonal Union of the two Natures in Chriſt. And would not allow him to be God.

Quak. That the Quakers are down-right *Neſtorians* is plain from their Writings, in which they do as peremptorily deny the Perſonal Union of the two Natures in Chriſt, as ever *Neſtorius* did; *To ſay that Chriſt is God and Man in One Perſon, it is a Lye*, ſaith *Chr. Atkinſon*, Sword of the Lord drawn, p. 5, *That the outward Perſon which ſuffered, was properly the Son of God, we utterly deny*, ſaith Will. Penn, Serious Apology, p. 146.

And on this account is it that *W. Baily*, p. 307. of his Works, puts the Queſtion, *What was his Perſon, being Mean and Contemptible, to his Diſciples, more than another Perſon?*

And that *Will. Penn*, in his *Sandy Foundation*, p. 20. calls it, *That Finite and Impotent Creature.*

Heret. *The next in this Age was* Eutyches, *an Abbot in* Conſtantinople, *who fell into an Error quite contrary to that of* Neſtorius. *For*, Neſtorius *deny'd the Perſonal Union of the two Natures in Chriſt; but* Eutyches *confounded them, ſaying*; That the Humane Nature was ſo ſwallowed up by the immenſity of the Divine Nature, that there was not two Natures in Chriſt, but ONE onely, *viz.* the Divine Nature.

Quak. That the Quakers do fully agree with *Neſtorius* in his Hereſie, hath been ſhewn above; Now this of *Eutyches*, being ſo far different from, and indeed

deed quite contrary to that of *Nestorius*, one would wonder how they should agree with both; but nothing is to be wonder'd at in the *Quakers*, who are made up of Contradictions. For, as with the *Nestorians* they deny the Divinity of Jesus, so with the *Eutychians* they deny the Humanity of Christ. They tell us indeed of an Heavenly Manhood which Christ brought down with Him from Heaven, and which he had from Eternity; They can nicely distinguish between Jesus and Christ, between the Son of *Mary*, and the Son of God; between Him that came, and the Body in which he came; between the Veil or Garment which he wore, and Him that wore it, and so commence compleat *Nestorians*. But between the Divinity of Christ and the Heavenly Manhood which he had from Eternity, they make no distinction, nor know any difference; These they confound and jumble together, of these they make up their Light within, which they call God and Christ, and so become perfect *Eutychians*.

CENTURY 6.

Hereticks. IN *this Century there started up several Heresies, as that of the* Ἀκέφαλοι, *so called because they were without a Head*, i. e. *any Heresiarch, or Chief Leader to follow. And that of the* Ἀφθαρτοδόκητοι, *so called because they supposed* that the Flesh of Christ was void of all kind of Human Infirmity. *That of the* Agnoitæ, *so called because they denied* perfection of Knowledge to the Son of God in his Divine Nature. *But all these sprung from the poysonous Root of* Eutychianism.

Quak. Having already spoken of the Heresie of *Eutyches*, and a Parallel between it and the Doctrine of the Quakers, I shall not need to spend time to compare them with those of this Age, which were only branches of the *Eutychian* Heresie.

CENTURY 7.

Hereticks. IN *this Century and the former, many old and exploded Heresies were received, as that of* Arius, *of* Pelagius, *of* Eutyches, *of* Samosatenus, *of* Photinus, *of* Cerdon, *of* Marcion, *and of* Manicheus.

Quak. All which having been considered in their first Authors and Founders, I shall not here insist upon a particular comparison of the Quakers with them, because I have already done it with their Heresiarchs.

CENTURY 8.

Hereticks. IN *this Age many were accounted Heriticks, because they worshipped God sincerely, according to the rule of his own blessed Word, and because they would not comply with the Errors and Innovations of the Church of* Rome. *But some there were who were justly accounted Hereticks, as those called* Felicians. Who called Christ in his Human Nature the Adoptive Son of God.

Quak.

Quak. As to the *Felician* Hereſie, the Quakers do not only agree with it, but far out-do it. For, *that the Outward Perſon which ſuffered, was properly the Son of God, we utterly deny.* ſaith *Will. Penn*, Serious Apologie, p. 146. But if not properly, He was ſome way or other the Son of God, and how was he ſo? Let *W. Penn* explain himſelf, and he will tell you that *he was but a Finite and impotent Creature*, *Sandy Foundation*, *p.* 20. And if a Creature, and a Finite, and Impotent Creature too, then there was but two ways of making him the Son of God, *viz.* either by the prerogative of a Perſonal Union, or by Adoption; the former they ſtifly oppoſe, ſaying, *It is a Lye, to ſay that he is God and Man in One Perſon.* Chr. Atkinſon, Sword of the Lord drawn, *p.* 5. And *W. Baily*, p. 307. Of his Works, ſaith, *His Diſciples loved his Perſon for the ſake of the Frame and Quality of the Spirit that dwelt in him; or elſe what was his perſon to them, more than another Perſon, but for that which dwelt in him, they loved him.* It remains therefore that in their Opinion, he was the Son of God by Adoption, and ſo all true Believers are, and thus they perfectly agree with theſe *Felician* Hereticks.

CENTURY 9.

Hereticks. *SOme there were who in this Century endeavoured to revive the old exploded Hereſies of the* Manichees, Arians, *and* Donatiſts; *but their endeavours did not prevail, nor did they create any great diſturbance to the Church. That which moſt prevailed in this Age was Idolatry. For, the Church of* Rome *which was wont formerly to condemn Hereſie and Hereticks, became now the great Patrons and promoters of them; for, in this Age ſhe promoted and patronized the Adoration of Images.*

Quak. As for thoſe old extinguiſh'd Hereſies which ſome in this Century endeavour'd to revive, they have been conſidered in their firſt Founders and Authors; and therefore I ſhall not trouble you with any more of them here: But as to the Idolatry, which the *Romans* promoted in this Age, that the Quakers have not only equall'd but out-done them, will plainly appear, if we conſider thoſe wild Idolatries they are guilty of one towards another. —— In a Book of theirs entituled, *This is only to go amongſt Friends*, p. 19. They thus pay their tribute to *G. Fox*. *O thou North of* England, *who art counted as deſolate, and barren, and reckoned the leaſt of the Nations, yet out of thee did the Branch Spring, and the Star ariſe, which gives light to all the Regions round about. In thee the Son of Righteouſneſs appeared with Wounding and with Healing*, &c.

And *Joſiah Coale*, an Eminent Man amongſt them, in his Letter to *G. Fox* from *Barbadoes*, thus makes his Addreſs unto him. *Dear* G. Fox, *who art the Father of many Nations, whoſe Life hath reach'd through us thy Children, even to the Iſles afar off, to the begetting many again to a lively hope, for which Generations to come ſhall call thee Bleſſed, whoſe Being and Habitation is in the Power of the Higheſt, in which thou ruleſt and governs in Righteouſneſs, And thy Kingdom is eſtabliſhed in Peace, and the encreaſe thereof is without end.* All which Blaſphemy and Idolatry is juſtified by *Will. Penn*, in his *Judas and the Jews*, &c. *p.* 44.

And *John Audland*, another Quaker Preacher, thus offereth his Sacrifice and Worſhip to *G. Fox*, in his Letter to him out of the Weſt of *England*, *Dear and precious*

precious One, in whom my Life is bound up, and my ſtrength in thee ſtands. By thy breathings I am nouriſhed. By thee is my ſtrength renewed, Bleſſed art thou for evermore, and Bleſſed are all that enjoy thee; Life and Strength comes from thee, Holy One, &c. See the Letter at large, Printed at the end of the *Snake in the Graſs, Edit.* 3.

And *Solomon Eccles*, in his *Quakers Challenge*, p. 6. ſaith of *G. Fox*. *It was ſaid of Chriſt, that he was in the World, and the World was made by him, and the World knew him not; ſo may it be ſaid of this true Prophet,* (G. Fox.) *whom* John *ſaid he was not.*

And *G. VVhitehead*, to palliate the Idolatries paid, and the Blaſphemous Names and Titles given to *G. Fox*, thus excuſeth them, *That they were not given nor intended to be given to the Perſon of* G. Fox, *but to the Life of Chriſt in him.* Innocency againſt Envy, p. 18. which is the ſame Excuſe that *Rome* both Heathen and Chriſtian gives for her Idolatries; For, they ſay, they do not worſhip the Image, but the Divinity which they ſuppoſe to be preſent and inhabiting in the Image. And here I cannot but obſerve, that they allow Divine Honour to Jeſus Chriſt, upon no other account, than as *George VVhitehead* allows it to *G. Fox*, i. e. Becauſe the divine Word reſideth in him. For, *VVhat was his Perſon, being mean and contemptible, to them, more than another Perſon, but only for the ſake of that Frame and Quality that dwelt in Him?* Saith *W. Baily*, p. 307. of his Works. Upon the whole Matter, I think it to be very plain, that New *Rome*, i. e. the *Quakers*, are as guilty of Idolatry, as ever her elder Siſter, old *Rome* was.

CENTURY 10.

Hereticks. *IN this Century, Idolatry which got footing, and took root in the former, appeared in full Poſſeſſion, and in its full Strength. That a dark Cloud had now overſpread not only the People, but their Paſtors; Inſomuch, that they who ſhould have been Guides to others, were themſelves out of the way, and led the unthinking Croud after them.*

Quak. And herein the *Quakers* do equal, if not out-do them. For thoſe Blaſphemies which were uttered by ſome of their antient Friends, and thoſe Idolatries practiſed by others, tho' at firſt they were not ſo well reliſhed by ſome, yet now go down glib with them. For, they are told by their Teachers, that they muſt keep up their antient Teſtimony; otherwiſe they ſpoil their Pretence to Infallibility. And both the Teachers and the People are required ſo to do, by their Yearly Meeting, which is their great Council; and in which is lodg'd their High Church Authority. At their Yearly Meeting, 1696 in their Decretal Epiſtle, they ſay; *VVe cannot but recommend to you the holding up the holy Teſtimony of Truth, which hath made us to be a People, and that in all the Parts of it; For Truth is One, and changes not; and what it convinced us to be evil in the beginning, it reproves ſtill.* So that the Teſtimony of their antient Friends, whatever it was, muſt ſtill be kept up.

Heret. *The Church of* Rome *which was once Famous for oppoſing and condemning of Hereſies and Hereticks, was now her ſelf entangled therein; for, having in the Ninth Century ſet up Idolatrous Worſhip, and in the Tenth made ſome further progreſs therein; ſhe in this Age became fierce and Rampant, having*

having forſaken her firſt Faith, and Primitive worſhipping and ſetting up a new way of worſhipping God by Images, ſhe by force and violence endeavoureth to promote the ſame, by lording and tyrannizing over the Conſciences of others. Now were their Popes arrived to that height of Inſolence, as to lord it both over Princes, and Paſtors. Inſomuch, that if any one held any Doctrine either different from, or diſpleaſing to them, it was accounted Hereſie, and thoſe that held it Hereticks. The Inveſtiture of Biſhops by Secular Men was call'd Simony, and the Marriage of Prieſts the Hereſie of the Nicolaitans. *The* Greek *and* Latin *Church differing in a Matter of no very great Importance, call'd one another Hereticks. The* Greek *Church call'd the* Latin's *Azymitæ, becauſe they celebrated the Lord's Supper with unleaven'd Bread; and the* Latin *Church call'd the* Greeks *Fermentarij, becauſe they uſed leavened Bread. In this Age alſo, the* Roman *Church ſo obſtinately maintain'd that Monſtrous Doctrine of Tranſubſtantiation, that all who diſſented from them, or oppoſed them therein, were accounted Hereticks.*

Quak. What is ſaid of the Church of *Rome*, that She was once Famous for oppoſing and condemning of Hereſies and Hereticks, cannot be ſaid of the Quaker Church, for, that from its firſt Riſe and Original was Heretical, and therefore there can be no parallel between them in this.

But as to the Church of *Rome*'s forſaking her firſt Faith, and Primitive way of Worſhip, the Quakers do fully agree with Her therein; For, all the Quakers before their Converſion, or Perverſion rather to *Quakeriſm*, were Born within the Pale of the Church, and Baptized into the Chriſtian Faith, which Faith they have forſaken, and left the Communion of that Church of which they were once Members, as hath been manifeſtly made appear.

And as the *Romaniſts* account all thoſe Hereticks, who differ from them in Opinion, ſo the Quakers reckons all thoſe to be Apoſtates and Reprobates, who will not comply with them in every thing.

And as the Popes take upon them to be Paramount to Princes and Nobles, ſo *G. Fox* takes upon him to cenſure Emperors, Kings and Princes, ſaying; *They have ſprung up in the Night, ſince the Days of the Apoſtles, among the Antichriſts; They are Spiritual* Egyptians *got up ſince the Days of the Apoſtles. True Chriſtians ſhould have no other King among them but Chriſt.* Several Papers, *&c.* p. 8, 9, 16.

And as the *Greek* and *Latin* Church differed in a Matter of ſmall Importance, and their Difference aroſe to that height as to call one another Hereticks; ſo the *Foxonian* and *Storian* Quakers differed in a Matter of much leſs Importance, *viz.* Their Womens Meetings, erected by *G. Fox*, which the *Storian* Quakers look'd upon as an Innovation, and the *Foxonian* Quakers call'd, *The good Ordinance of Jeſus Chriſt.* And their Difference grew to that height as to Excommunicate one another; For, the *Foxonian* Party at *London*, pronounc'd and printed a formal Sentence of Excommunication againſt *John Story*, *John Wilkinſon*, and the Weſt-Country Quakers, who were of their Party, dated the 12th Day of the 4th Month, 1677, and ſubſcribed by Sxty ſix of them. But the Weſt-Country Quakers would not buckle for all this, but return'd their Complement in as formal a Sentence of Excommunication againſt the *Foxonian* Quakers at *London*; and not to be behind them in the Number of Subſcribers, the Weſt-Country Sentence was ſubſcribed by Sixty ſeven. Both which Excommunications ſtand ſtill unrepealed, and both Parties notwithſtanding are as infallible as the Pope.

Here-

Heret. *In this Century, the only Heretick I meet with in Hiſtory, was one* Peteus Abelardus, *a* Frenchman, *and a great Philoſopher, who vented ſtrange and perverſe Notions, concerning the Holy and Bleſſed Trinity, affirming, That the Holy Spirit was the Soul of the World, and that he was not of the Subſtance of the Father.*

Quak. This Heretick is not only equall'd, but far out-done by our Quakers; For, they not only ſpeak perverſly of the Bleſſed Trinity, but utterly deny it. *The Scriptures,* ſaith *G. Fox, do not tell the People of a Trinity, nor Three Perſons; but the Common-Prayer-Maſs-Book ſpeaks of Three Perſons, brought in by the Father, the Pope.* Great Myſtery, p. 246.

And *W. Penn* ſaith, *That frequent but impertinent Diſtinction, that God is One in Subſtance, but Three in Perſons or Subſiſtences;* —— *A moſt abſurd Blaſphemy. They, the Trinitarians muſt neceſſarily conclude their kind of Trinity, a Fiction. For, ſince the Father is God, the Son God, and the Spirit God, (which their Opinion neceſſitates them to confeſs) then unleſs the Father, Son, and Spirit, are Three diſtinct Nothings, they muſt be Three diſtinct Subſtances, and conſequently Three diſtinct Gods.* And again, *If each Perſon be God, and that God ſubſiſts in Three Perſons, then each Perſon are Three Perſons or Gods, and from Three they will encreaſe to Nine, and ſo* ad finitum. Sandy Foundation, p. 12, 13, 14, 15.

And they damn the Three Perſons to perpetual Darkneſs in the Lake and the Pit. *G. Whitehead* and 3 other Quakers, in their Book, entituled, *Iſhmael and his Mother caſt out,* p. 10.

CENTURY 13.

Hereticks. *THE firſt I meet with in this Century, is one* Almaricus *or* Almaricanus, *a Man of* Carnotum, *a Town in* France, *who vented ſtrange Opinions concerning God, whom he affirmed* to be the Eſſence of all Creatures, and the Soul of Heaven; and that all Creatures ſhould be converted into the Subſtance of God again, *&c.*

Quak. How far the Quakers do agree with this Heretick, will appear by their making themſelves Equal to God, and a part of God. *The Soul,* ſaith *G. Fox, is a Part of God, for, it came out of Him, and that which came out of him is of Him.* Great Myſt. p. 273. And he puts the Queſtion, Is not this of God's Being. p. 100. And p. 91. he ſaith, *Chriſt brings the Soul up into God, from whence it came, whereby they come to be One Soul.* And p. 229, *who are come up in the Biſhop Chriſt, they are One Soul.* And p. 248. *We are of his Fleſh and Bones, and have his Subſtance.* And p. 207. *Chriſt is not diſtinct from his Saints.* And p. 88. *Chriſt is the Elect.* And p. 29, and 90. *The Soul is not a Creature, but infinite in it ſelf, and without beginning or ending.* And *Francis Howgil,* p. 232. of his Works, ſaith, *They that have the Spirit of God, are equal with God.* —— *He that is joined to the Lord, is One Spirit, there is Unity, and the Unity ſtands in Equality it ſelf.*

It was the Ranter's blaſphemous Notion, that God is every thing, and every thing is God. Miſunderſtanding that Text, That *God is All in All,* i. e. ſay they, *that every thing comes by Emanation from God;* or *that every thing is the Nature and Eſſence of God, extended and varied: which returns again into it ſelf, as Rivers come from, and return into the Sea. And ſo all things return into the Nature of God, whence*

they came. And that there is no Nature or Being, but only that of God. And that the Quakers have espoused this blasphemous Notion of the Ranter's, is plainly made appear by the Reverend Author of the *Snake in the Grass*, in the *Defence* thereof, *Part* 2. *Sect.* 7. p. 210, to 224. In which Section he plainly proves it to be their Opinion. 1. That there is no Natural Light or Reason in Man, but that All in him is divine. 2. That by this, they think themselves, not only to be Equal to God in some Sense, but to be very God Himself. And that every Creature is God, even the Devil. To that Discourse of his I therefore refer you.

Heret. *The next I meet with in this Age, are a Sort of Hereticks, call'd* Patareni *and* Gazari, *so nam'd from the Authors and first Founders of their Sect: who denied a possibility of Salvation to Married Men*; *affirming*, That they were not in a State of Grace, nor could be saved.

Quak. This is true Quaker Doctrine, and a Natural Consequence of their Primitive Principles; yet mistake me not, I do not charge the Whole Body of the Quakers with this Heresie; But there is a Party of them in *Long-Island* and *East-Jersey* in *America*, who reckon themselves the truest Quakers, who think they follow the Principles of Quakerism up to the height, which none of the rest do; and therefore are accused by them as Apostates from their first Principles; For, the received Notion which the Quakers first had, and still have of the Resurrection, is not that of the Body, but an inward Rising up, or Resurrection of their Light within the Heart. And therefore they say, they have attain'd the Resurrection already, pursuant to which Principle, the *American* Quakers have turn'd off their Wives, because *the Children of Resurrection neither marry, nor are given in Marriage.* And condemn Marriage as of the Devil, because, *The Children of this World marry.* Which doth fully parallel these Hereticks.

Heret. *I meet also in this Age with a sort of Hereticks, called* Begardi, Bignæ *or* Beginæ, *and* Birochi, *of the Sect of* Fratricelli, *who taught*,

1. That a Man might attain in this World to the Estate of such Perfection, that he might be altogether void of Sin.

2. That he who had attained thereto, was neither under subjection to Civil nor Spiritual Governours, but was freed from all Subjection to Mortal Men.

3. That they had no need of Prayer and Fasting, and such other Exercises whereby increase of Grace is obtained.

Quak. That the first of these is true Quaker Doctrine, hath been abundantly shewn before, in their Pretence to a sinless Perfection, which, that they do pretend thereunto, hath been plainly made appear by many Evidences out of their own approved Authors; and therefore I shall not need to multiply Testimonies here.

And as for their Second, *That they are freed from all subjection to Mortal Men*, I shall make it appear to be true Quaker-Doctrine too. For, they say, *We have chosen the Son of God to be our King, and he hath chosen us to be his People*, &c. —— *And it is his only Right to Rule in Nations, and our Heirship to possess the uttermost Parts of the Earth, &c.* In a Declaration of the Quakers signed by *Edw. Burroughs*, and 15 of their Principal Leaders in the Name of all the rest.

And

And *will these that are true Christians have any more Kings among them, but Christ? That is the false Church that doth not live upon the Heads of the Kings*, &c. saith *G. Fox* in his several Papers, *&c.* p. 8, 9, 16.

And *Edw. Burroughs*, p. 507. of his Works, says; *The Quakers are raised of the Lord, even contrary to All Men, and they cannot seek to any outward Authority, but to the Lord Alone.* —— And *p.* 501. he saith, *Witnesses we stand against Parliaments, Councils, Judges, Justices, who make and execute Laws in their Will, over the Consciences of Men, or punish for Conscience-sake. And to such Laws, Customs, Courts, or Arbitrary Usurped Dominion, we cannot yield our Obedience.*

And in several Papers, *&c.* subscribed by above 7000 *Quakers*, p. 3. It is said, *The Commands of Men must be annull'd that takes Titles, and not to be obeyed by them that live in the Covenant of God.* Much more of this tendency isto befound in their Prints; But what I have now produced, I think, may suffice to shew their agreement with these Hereticks in the second Branch of their Heresie.

And as for the Third, *That they have no need of Prayer, and Fasting, and such like Exercises, whereby the Increase of Grace is obtained.* It is no more than a necessary Consequence of their Pretence to a Sinless Perfection; for if they be without Sin, what need have they to pray for Pardon? If the old Man be already Crucified in them, what need have they to Fast for Mortification? In a word, if they have attained to the fulness of Grace, what need have they to use any Spiritual Exercises for the Increase of it? For, *Perfectum est cui nihil decet.*

CENTURY 14.

Hereticks. *THE first I meet with in this Age, were a certain sort of Hereticks in* Lombardy, *who under colour of Religion and Charity, had all things in Common; Among whom the Women were come to that height of Impudence, that they would provoke Men to Carnal Conjunction with them, and alledge that it was a Deed of Charity.*

Quak. And with these the *American Quakers*, beforementioned may fitly be compared; for tho' they thought themselves obliged by the Principles of *Quakerism* to put away their Wives, yet they did not think they were bound to renounce the Company of Women. And as for the Impudence of the Females, that instance of *Mary Roß*, before-spoken of, is a sufficient Evidence.

Heret. *The next, and all that I meet with more in this Century, was Pope* John 23. *who taught*, That Souls departed should not see God till the last Judgment.

Quak. And with him the Quakers in general do not only agree, but far out-do them; For, they deny the last Judgment, so that if they shall not see him till then, according to the Quaker-Opinion, they shall never see him: *They may*, as *G. Whitehead* saith, *look until their Eyes drop out, before they will see such an Appearance.* Nature of Christianity. p. 29, 30.

And in his *Light* and *Life*, p. 41. he saith, *Three comings of Christ, not only that in the Flesh at* Jerusalem, *and that in the Spirit; but also another coming in the Flesh, yet to be expected, we do not read of.* And *G. Fox* saith, *There's none have a Glory, and a Heaven, but within them*, Gr. Mystery. p. 214.

CENTURY 15.

Hereticks ALL that I find in the Roll of Hereticks in this Century, is the Council of Basil, which, saith my Author, confirmed this Opinion, That the Virgin *Mary* was conceived without Original Sin. *But I do not find it in the Acts of that Council, nor is it mentioned by some other Ecclesiastical Historians.*

Quak. How far the *Quakers* are of this Opinion, I know not; for, I have not met with it in any of their Writings, nor do I find it charged upon them by any that write against them; and therefore I shall forbear any comparison between them and this Council, either in this or any other particular. Only it may be queried, since they lay claim to a sinless Perfection, how can Parents who have no sin, beget Children born in sin?

CENTURY 16.

Heret. THE first I meet with in this Age were the *Anabaptist* in *Germany*, who were both Hereticks and Rebels; They were call'd Anabaptists, because they deny'd Infant Baptism, saying, *That Infants should not be Baptized until they come to perfect Age, and can give a Confession of their own Faith.* But besides this they held wicked Opinions concerning Christ Himself, His Word, His Church, and His Magistrates;

1. Concerning Christ Himself, *That he did not take Flesh and Blood of the Virgin, but brought it from Heaven.*

2. Concerning His Word, *That God doth not only reveal his Will by the written Word, but by Visions and Dreams,* &c.

3. Concerning the Church, *That it is not a true Church wherein there is any Spot or Wrinkle.*

4. Concerning Magistrates, *That their Office under the New Testament, is not a Calling approved of God.*

This Heresie was first broach'd by one *Tho. Muntzer*, and afterwards carried on by *John* of *Leiden*, a Taylor, and his Prophet *Cniperdoling*.

Quak. That the Quakers do fully agree with, if not far exceed these Hereticks in every Branch of their Heresie, I shall plainly make appear from their own approved Authors. And,

1. As to their Denyal of Infant Baptism. The Quakers do not only deny this well as they, but the other Sacrament also. *To say that Sprinkling Infants with Water, is Baptism into the Faith of Christ, this is the Doctrine of the Devil,* saith *Edw. Burroughs*, p. 190, 191. of his Works.

And their Sacrament, as they call it, is carnal, their Communion, Bread and Wine, it is the Table of Devils, and the Cup of Devils, saith G. Fox, News out of the North, p. 14. *I affirm,* saith Will. Penn, *that Circumcision is as much in force as Water-Baptism; and the Paschal Lamb as Bread and Wine; and we can testifie from the same Spirit, by which* Paul *renounced Circumcision, that they are to be rejected as not now required.* Reason against Railing, p. 108, 109.

2. As to their Opinion *That Christ did not take Flesh and Blood of the Virgin, but brought it from Heaven.* That the Quakers do perfectly agree with them in this, is plain; 1. From their asserting a Spiritual Body of Christ, which they suppose he had from Eternity. And their Denyal of his now

now Human Body in Heaven. 2. From their Denyal that Christ had any Human created either Soul or Body, while he was upon Earth. See *Defence of the Snake*, p. 116, &c. p. 120, &c. 3. As to their Opinion, *That God doth not only reveal his Will by the written Word, but by Visions and Dreams, and giving more heed to them than to the written Word*, It is down right Quaker Doctrine; For, *G. Fox* expresly declares, *That the Scriptures are not the Word of God.* Great Myst. p. 246. But of his own Writings, he saith, *To you all, this is the Word of the Lord*, p. 225.

And *W. Penn* and *G. Whitehead*, in their Serious Apology. p. 49. In answer to this Question. *Do you esteem your Speakings to be of as great Authority as any Chapter in the Bible?* They expresly say, *That which is spoken by the Spirit of Truth in any, is of as great Authority as the Scriptures and Chapters are, and greater.*

And *Sam. Fisher* in his Message of the Lord, p. 19, and 21. saith, *The Scriptures is not his* (God's) *Voice.* —— *These are in some things Fallible, and so not fit to be the Rule. But the Light of Christ in the Heart,* —— *This is Infallible, the only Guide, Law and Rule,* -- *In the Spirit, and not in the Letter, which is Fallible.*

And with him agreeth *Edw. Burroughs*, p. 515. of his Works, saying; *The Scriptures are not the Rule and Guide of Faith and Life, unto the Saints, but the Spirit of God that gave forth the Scriptures.*

4. As to that Opinion of theirs, *That it is not a true Church, wherein there is any Spot or Wrinckle.* Our Quakers will not disown them. For, their great Prophet *Edw. Burroughs.* p. 33. of his Works, saith, *That God doth not accept any, where there is any Failing, or who do not fulfil the Law, and answer every Demand of Justice.*

And *Will. Penn*, in his *Truth Exalted*, Re-printed 1671. p. 9. upbraids the Church of *England* for opposing the Doctrine of Perfection, and Ridicules the Members thereof for confessing themselves Sinners, and begging Pardon for Christ's sake; —— *Alas, poor Souls*, (saith he) *are not you at, Have mercy upon us miserable Sinners; there is no Health in us, from Seven to Seventy.*

And *G. Fox*, in his Great Myst. p. 101. saith, *It is the Doctrine of Devils that preacheth that Men shall have Sin, and be in a warfare so long as they be on Earth. They that pretend coming to God and Christ out of Perfection, they be in the Error.*

5. As to their Opinion, *That the Office of Magistrates under the New Testament is not a Calling approved of God.* The Quakers will readily subscribe to it, unless the Government be lodg'd in their own Hands. For they think that they alone have Right to Rule over the whole Earth, and that for any other to pretend to it, is to usurp upon their Right. *For*, say they, *We have chosen the Son of God to be our King, and he hath chosen us to be his People.* —— *It is His only Right to Rule in Nations, and our Heirship to possess the uttermost Parts of the Earth.* Declaration Sign'd by *Edw. Burroughs* and others. *All Kings and Emperours have sprung up in the Night, since the Days of the Apostles, among the Antichrists.* —— *Kings are Spiritual* Egytians, *got up since the Days of the Apostles*, &c, saith G. Fox in his Several Papers, p. 8, 9, 16.

The Lord is risen to Overturn, Overturn Kings and Princes, Governments and Laws, —— *And there shall be no King Ruling but Jesus, nor no Government of Force, but the Government of the Lamb.* p. 244. of *Edw. Burrough's* Works.

This Heretical Doctrine of the *Quakers* was first set on foot by the Ranters, and afterwards carried on, being new vamped, by *G. Fox* a Journey-man Shooemaker, and his lying Prophets *Edw. Burroughs*, *Solomon Eccles*, &c. Heret

Heret. *The next I meet with in this Age, was one* David Georgius, *an Impudent Fellow, and a peſtilent Heretick. He was of the Sect of the Anabaptiſts, but beſides their Errors and Hereſies already mentioned, he affirmed of himſelf,* That he was Chriſt, the Meſſiah, and Saviour of the World.

Quak. In this *G. Fox*, the ſecond *Moſes* and Great Apoſtle of the *Quakers*, doth not only agree with, but far out-do this bold and blaſphemous Heretick. For, he makes himſelf Equal with God, calls himſelf the Son of God and the ſame Chriſt, yeſterday, to day, and for ever; as hath been plainly made appear before. Nor are his Followers content to own and adore him as ſuch, but every one hath the Impudence to aſſume the Name Chriſt to themſelves. For,

Doth not the Name of (Chriſt) *belong to the whole Body, and every Member of the Body, as well as to the Head? Are they not all of one, Yea, all One in the Anointing?* &c. ſaith *Iſaac Pennington*, Queſtion to Profeſſors, p. 27.

Heret. *In this Age alſo ſprung up one* Michael Servetus, *a* Spaniard, *who renewed the blaſphemous Doctrine of* Arius; *affirming*, That God the Father is only the True God, and that neither the Son nor the Holy Spirit is Eternal God: But that the Son is a Creature, and had the beginning of Exiſtence when God created the World. *After his death this Blaſphemous Opinion of his was maintained and promoted by* Valentinus Gentilis, Gregorius Blandrata, *a Phyſician in* Italy, Mattheus Gribaldus, *a Lawyer*, Paulus Alciatus, *and many others. Though ſome of them were rather Tritheiſts than Unitarians.*

Quak. How far the *Quakers* do agree with theſe Hereticks, hath been conſidered already, when we had occaſion to ſpeak of *Arius* himſelf, and his Hereſie, and to draw a Parallel between him and our preſent *Quakers*, to which I refer you.

Heret. *There were many others in this Age who taught falſe and Heretical Doctrine; but becauſe they had few Followers, and gave no great trouble to the Church, they are not taken notice of in Hiſtory, I ſhall therefore only Name two or three of them.*

And the firſt is Gaſpar Suenkfeldius, *a Man born in* Sileſia, *who taught*, That the outward Miniſtery of the Word and Sacraments was not neceſſary to Eternal Life, becauſe that by the Illumination of God's Holy Spirit, without the Miniſtry of the Word, Men might be ſaved.

Quak. That this is true *Quaker*-Doctrine will plainly appear, if we conſider their ancient Teſtimony, or primitive Principle, upon which they at firſt ſet up to be a People different from, and contrary to all the reſt of Mankind. Their Chief and only Principle was at firſt, to direct Men to the *Inward Anointing*, telling them That *they needed no Man to teach them; but as the Anointing teacheth them.* For, *God was come to teach his People Himſelf.* And That *they had that within them, which was ſufficient to Salvation, without the help of an Outward Chriſt, Outward Teaching, or any thing elſe.* See *Fox*'s Journal, p. 5. 31, and 57. And doth not this fully come up to what the Heretick *Suenkfeldius* taught?

Heret. *The next I meet with in this Age was* Andreas Oſiander, *who thought that* Chriſt was our Mediator, only in reſpect of his Divine Nature, *againſt whom* Stancarus *oppoſed himſelf, but as* Eutyches *oppoſing* Neſtorius, *who denied* the Perſonal Union of the Two Natures in Chriſt, *in the heat of Diſpute fell into a contrary Error*, confounding the Two Natures, *Teaching* that the Human Nature was ſo ſwallowed up of the Divine, that there was not Two Natures in Chriſt,

but

but one onely, *viz.* the Divine Nature. *So* Stancarus, *whilst he was hotly in Disputing against* Osiander, *fell into a contrary Extream Teaching*, that Christ was our Mediator only in Respect of his Humane Nature.

Quak. The *Quakers* Espouse the Heretical Opinion of *Osiander*. For they stiffly deny that Christ hath any Humane Body now at God's Right Hand in Heaven. *Do'st thou look for Christ, as he was Son of* Mary, *to appear Outwardly in a bodily Existence to save thee, Thou may'st look until thy Eyes drop out, before thou wilt see such an Appearance of him.* Saith *G. Whitehead*, in his Nature of Christianity, p. 29, 30.

And *Chr. Atkinson*, one of his Fellow-Labourers, saith, *Your Imagined God beyond the Stars, and your Carnal Christ is utterly denied.* —*To say this Christ is God and Man in One Person, It is a Lye.* Sword of the Lord drawn. p 5.

Heret. *The next is one* Huberus, *who taught that* all Men were elected unto Eternal Life: *Whose Opinion was defended by* Fran. Puccius, *who taught*, that all Men, of whatsoever Religion, should be saved, if they did not lead a very Impious Life, and Evil Conversation.

Quak. That the Quakers do fully agree with this *Huberus*, and his Defender *Fran. Puccius*, in their Opinion, is plain. For, they make their Light within to be God and Christ, and say that this Light lighteneth every Man that cometh into the World, and is sufficient of it self to Salvation, without the help of an Outward Christ, or any thing else, as hath been shewn; And if so, wherein do they fall short of these two Hereticks: For, if Christ be in every Man that cometh into the World, then every Man must be elected to Eternal Life; For, surely they will not say that he is in any that are Reprobate. And on this account is it that *W. Penn* makes Christianity to consist only in Morality, and sets Heathens and Christians not only upon the same Level, but placeeth Heathens in the higher and better Station. *The Distinction betwixt Moral and Christian, the making Holy Life legal, and Faith in Christs outward Manifestation, Christianity hath been a deadly Poyson, these later Ages, have been infected with*, saith *Will. Penn*, in his *Quakerism a New Nick-Name*, &c. p. 6. And in his *Address to Protestants. 2d Edit.* 1692. p. 118, 119. He contends earnestly for the Heathens, *i. e.* as he there describes them. *Such who never had the External Law nor History*; and thus endeavours to prove them good Christians. *Let us but soberly consider* (says he) *what Christ is, and we shall the better know, whether Moral Men are to be reckoned Christians. What is Christ but Meekness, Justice, Mercy? &c. Can we then deny a Meek Man to be a Christian?*

Thus have I gone through the several Ages of the Church for 1600 Years, and plainly shewn that all the gross Errors and Heresies that have sprung up in the Church in all that Time, have been lick'd up and greedily embrac'd by our Quakers, and made Parts of their Religion. And now, for a Conclusion, I shall draw a short Parallel between New and Old *Rome*; i. e. between Quakerism and Popery. And that in these following Particulars;

Hereticks. I. THE *Church of* Rome *claimeth to be the Onely True Catholick Church.*

And

And the Quakers do the ſame; *The Church of Chriſt and Elect People of God, call'd Quakers*, ſaith *G. Whitehead* in the *Apoſtate Incendiary*, &c. p. 3. And *Robert Barkley*, in his *Anarchy of the Ranters*, &c. p. 1. ſaith, *That as the true and pure Principles of the Goſpel, are reſtor'd by the Quakers Teſtimony; ſo the antient Apoſtolical Order in the Church of Chriſt is Re-eſtabliſhed amongſt them, and ſettled upon its right Baſis and Foundation*, &c. And G. Whitehead, in his *Apoſtate Incendiary*, &c. p. 4. ſaith, *And as for our confeſſing that we are the Church of the Firſt Born, let our Doctrine, Teſtimony, Lives, and Sufferings bear Witneſs*, &c. By all and every of which Particulars, Mr. *Bugg* hath join'd Iſſue with them, and ſufficiently baffled their Pretence, to be the Church of the Firſt-born. In his *Picture of Quakeriſm*, Chap. 1, 2, &c.

Heret. 2. *The Church of* Rome *claimeth to be Infallible in her Judgment.*

And ſo do the *Quakers*, which *Robert Barkley* in his *Anarch of the Ranters*, p. 66. makes the Specifick Difference and diſtinguiſhing Property of the Church of Chriſt, from all other Antichriſtian Aſſemblers and Churches of Man's Building. And in Anſwer to that Queſtion, Who is the proper Judge and Judges, in whom reſideth the Power of deciding Controverſies? He ſaith firſt, *The unerring and infallible Spirit of God.* But afterwards he ſaith, *That it is no way inconſiſtent with their ſound and unerring Principle, to ſay, that the Judgment of a certain Perſon or Perſons in certain Caſes is Infallible*, &c. And he gives this Reaſon for it; *For*, ſaith he, *there never will nor can be wanting in Caſe of Controverſie the Spirit of God, to give Judgment through ſome or other in the Church of Chriſt, ſo long as any Aſſembly can properly, or in any tolerable Suppoſition be ſo term'd.*

And *Joſiah Coale*, an eminent Preacher among them. p. 63. of his Works, ſaith, *The Infalliblene ſs of the true Church, of which Chriſt is the Supream Head and Governour, I do not go about to deny; But that the Church of* Rome *is Infallible, that I do deny*, &c. By which it is plain, That the Quakers and Papiſts do not differ about the Doctrine of Infallibility, and the Power of their Sentences, but only, which of them is the True Church. And the ſame *Joſiah Coale*, p. 93. of his Works, ſaith, *All Judgment being committed to the Light, that lighteth every man; the Light that is in every man, muſt of neceſſity be the Judge of all Controverſies.*

And *G. Fox*, being told by his Opponent, *That the Holieſt Man that is, is not able to give an infallible Character of another Man*; He thus anſwers: *Haſt not thou in this diſcovered thy ſelf to be no Miniſter of Chriſt, or of the Spirit, who cannot give an Infallible Character of another Man. How canſt thou Miniſter to his Condition?* Great Myſt. p. 107. And p. 96. *Thou not being Infallible, thou art not in the Spirit, and ſo art not a Miniſter of Chriſt, and art not able to judge of Powers that is not Infallible, nor Magiſtrates, nor Kingdoms, nor Churches.* And the ſame *G. Fox*'s Great Myſt. p. 33. puts the Queſtion, not for Information, but by way of Negation; *Are they Miniſters of Chriſt that are Fallible?*

And *Edw. Burrough*, p. 862. of his Works, ſaith, *Such (i. e.* Hereticks) *are infallibly known and diſcern'd, by the Spirit of God, in the true Church of Chriſt, and by every Member of the ſame.*

A large Volumn might be written of Quotations to this purpoſe; but there is an Excellent Section in the third *Edit.* of the *Snake. Sect.* 6. p. 31. &c. upon this Head, to which I refer you.

Here

Heret. 3. *As a Conſequence of the two former, She diſowns all other Churches, and damns all the Chriſtian World, but thoſe of her Communion.*

Quak. And herein the Quakers do fully agree with the Papiſts; and indeed it is no more nor leſs than a neceſſary Conſequence of their Doctrine; for, if they be the only True Church, the only Elect People of God, and the only Church of the Firſt-born, and ſo Infallible, then all others, muſt be of the falſe Church, Reprobates, *&c.* becauſe they are ſo pronounced by them, who are Infallible, and therefore cannot err. As for the Prophets and Apoſtles, they eaſily run them down; For, being ask'd, *Whether they did eſteem their own Speakings to be of as great Authority as any Chapter in the Bible?* It was anſwered by *G. W.* and *G. Fox* Junior, in *Truth defending the Quakers*, printed 1659, p. 7. *That which is ſpoken from the Spirit of Truth in any, is of as great Authority as the Scriptures and Chapters are, and greater.*

As for the Prophets, it was a common Saying among them, *That they were not come to the Son*, i. e. to Chriſt. And they prove themſelves greater than *Abraham*, becauſe *Abraham* was before *John*, and the *leaſt in the Kingdom*, i. e. *the leaſt of the Quakers, was greater than* John. And conſequently greater than all before *John*, i. e. than *Abraham* or any of the Prophets. And as for the Apoſtles, they accounted them as dark, and blind, and ignorant in reſpect of them and their new Light.

And as for the Antient and Holy Fathers of the Church, they run them down by whole Sale; They are very angry if any one compare their Books with thoſe of the *Greek* and *Latin* Fathers, *Suppoſing*, ſaith *Tho. Ellwood, Friend's Books to have been written by no better guidance, nor clearer Sight than theirs who liv'd, and wrought in thoſe dark times.* A further Diſcovery, *&c.* p. 99. And p. 178, 179. he particularly names, *Ambroſe, Auguſtin, Hierom, Chryſoſtom, Athanaſius, Cyprian*, and others of the Antient and moſt Glorious Lights of the Primitive Church; and tramples them all under foot, as not fit to be brought in Competition with the Quaker Writers.

And as for the Church in all Ages ſince, and at preſent, they damn them all together to Hell, *G. Fox* in his Gr. Myſt. p. 89. ſaith, *That the Quakers have a Spirit given them, beyond all the Fore-Fathers ſince the Days of the Apoſtles* in the Apoſtacy. And p. 217. he ſaith, *That ſince the Days of the Apoſtles, all the World did run after them, who did inwardly raven in Sheeps Cloathing.* And now, ſays he, *are people but coming from them to the Rock.* And p. 219. he ſaith, *That the whole World was ſtanding againſt the Light, and againſt the Saints and the Lamb.* And p. 226. he ſaith, *Since the Days of the Apoſtles, all that dwelt upon the Earth, went after them; the Falſe Prophets and the Beaſt.* And p. 175. *Since the Apoſtles deceaſe, the Faith hath been departed from, the Unity among all Chriſtians hath been loſt, in all Chriſtendom;* —— *From that ye have Ravened, You and the Papiſts, and all Sects upon the Earth.* This Book alone, of their ſecond *Moſes* and Great Apoſtle, would ſupply a large Volume with Inſtances of this kind; but theſe already produced, I think, may ſuffice to make good the parallel in this particular. And therefore for fear of being too Tedious, I will only Tranſcribe one more. p. 311. of the ſame Book, he ſaith, *The Miniſters which are ſo called in* England, *have gotten the Name, but are found the Miniſters of unrighteouſneſs; and are Wolves indeed in Sheeps Cloathing.* —— *What greedy*

dumb Dogs are these? &c. *See* Satan disrob'd. Sect. 5. n. 10. p. 57. 2d. Edit.

Heret. 4. *The Church of Rome Claimeth to be the Mother and Mistress of all other Churches, and that the Pope is the Bishop of Bishops, the Successor of St. Peter, the Vicar of Christ, and as such, the Head of the Universal Church. And on this Account, expects Observance and Obedience from all Christians. And if any withdraw their Obedience, or disbelieve their Doctrine, they are presently adjudged Hereticks, and made liable to an Anathema Maranatha.*

Quak. And in this, as well as in other things, the Quakers will not come behind, but keep pace with *Rome*; Doth the Church of *Rome* Claim to be the Mother and Mistress of all other Churches? Then other Churches may be the Daughters and Hand-Maids of that Church. But here the Quakers out-strip the *Romanists*, for, they Claim to be the onely True Church, and if so, then must not others expect from them that Honour which the *Romanists* allow. They must be contented to be in the number of False and Apostate Churches. The Quakers account themselves to be the onely Elect People of God. And if so, then all the rest of the World be Reprobates. They tell us, they have Chosen the Son of God to be their King, and he hath Chosen them to be His People, and that it is His onely Right to rule in Nations, and their Heirship to possess the uttermost Parts of the Earth, *&c. Burrough*'s Declaration, *&c.* But who is this Son of God, whom they have chosen to be their King? Is it Jesus of *Nazareth*, the Son of *Mary*? No, Is it He who now sitteth at the Right Hand of God in Heaven, making Intercession for us? No, that imagined God beyond the Stars, and that Carnal Christ, which Christians talk of, in whom they believe, and whose coming at the last Day in a true Humane Body to Judge the World, they expect; this God and this Christ, they utterly deny. Who then is it that they have chosen to be their King? It is their Light within, which they call God and Christ, and is in every one of them. So that every Quaker is his own God, and his own King; and not only so, but he is a God and King to all others; for Christ in him hath the only Right to rule in Nations, and his Heirship is to possess the uttermost Parts of the Earth. And is not this a Stretch far beyond that of *Rome?* Doth the Church of *Rome* greatly magnify the Pope, calling him Bishop of Bishops, Christ's Vicar, *Peter*'s Successor, and Head of the Universal Church; So do the Quakers magnify *G. Fox*, calling him their second *Moses*, and Great Apostle of Jesus Christ, whom the Lord had ordained to be in the place among the Children of Light, in this our Day, as *Moses* was among the Children of *Israel* in his day, *&c.* See the *Quakers Principles*, &c. p. 14, 15. Nor are they satisfied with this, but bestow upon him divine Attributes, and give him divine Honours, as hath been shewn. And have they not in this not only equall'd, but out-done *Rome?*

But the Church of *Rome* expects the Observance of, and expects a blind Obedience from all Christians, to all their Laws and Orders, whether they be convinc'd of the Reasonableness of it or no. And do not the Quakers do the same? 'Tis true, that at the first, their Chief, and indeed only Principle they went upon was to direct Men to their Light within, and bid them mind that, as a sufficient Guide to direct them in all their Concerns. Witness *G. Fox*, their great Apostle and first Founder, in his *Several Papers given forth for the spreading of Truth*, &c. p. 5. And *Richard Hubberthorn*, p. 188. of his Works, where he

gives

gives seven Reasons against Imposition upon Conscience. And *Francis Howgil*, another of their Primitive Worthies, 614, 616, 617. *&c.* of his Works. And the present *Will. Penn*, in his *Address to Prot.* p. 149, 150, &c. This was their Antient Testimony and only Principle they went upon, at first; But now they are ravened from it, (to use their own Word) and account it a loose Plea. They have now erected a Tribunal, set up a Church Authority, to which they require Obedience, whether their Members be convinced or no. *'Tis true*, saith *John Pennyman*, in a Book of his, entituled, *Some of the Quakers Principles*, &c. p. 14, 15. *Friends in the beginning were turned to the Light in their own Consciences, as their proper Guide; but when it pleased the Lord to gather so great a Number into the Knowledge and Belief of the Truth, as were in few Years gathered, then the Heavenly Motion came upon* G. Fox *as the Lord's Anointed, as being the Great Apostle of Jesus Christ, and as One whom the Lord had ordained to be in the Place among the Children of Light in this our day, as* Moses *was among the Children of* Israel *in his day, to set forth the Methods and Forms of Church-Government, and to establish Monthly and Quarterly Meetings of Men, and of Women distinct from Men; and these Meetings are since call'd the Church, whose Counsel, Advice, and Judgment (as Occasion shall offer) is to be submitted to by every one, who professeth himself a Member of the Church*, For, saith *G. Whitehead, We are to believe as the True Church believes*, &c. *Christian Quaker, Part.* 1. p. 9. *Anno* 1680. Well; Now they are got upon the Throne, fix'd in their Ecclesiastical Government; Let us see how they behave themselves in it. Do they leave every one to the guidance and direction of their Light within? Do they impose nothing upon their Members, but what their Light within convinceth them is their Duty? No, have a care of that, Tho' that Plea was once a very good and allowable one, yet now it is become a very lo se and pernicious one. Mr. *Penn*, who in his *Address to Protestants*, was so great an Enemy to Impositions, and so great a friend to Liberty of Conscience, hath now quite alter'd his Sentiments both of the one and other. For, in his *Brief Examination*, and *State of Liberty Spiritual*, Printed 1681. p. 3. he saith, *It is a dangerous Principle, and pernicious to true Religion; Nay, it is the Root of Ranterism, to Assert, That nothing is a duty Incumbent upon thee, but what thou art perswaded is thy Duty.* And p. 11. he saith, *I affirm from the Understanding I have received of God, not only that the Enemy is at Work, to scatter the Minds of Friends by that loose Plea; What hast thou to do with me, leave me to my Freedom, and to the Grace of God in my self. Which Proposition*, saith he, *as now understood and alledged, is a Deviation from, and a Perversion of the Antient Principle of Truth, &c.* And p. 12. he adds. *Some under pretence of crying down Man, Forms and Prescriptions, are crying down the heavenly Man Christ Jesus, his Blessed Order and Government, which he hath brought forth by his own Revelation and Power, through his Faithful Witnesses.* Which Revelation p. 13. was concerning Men and Womens Meetings. *Wherefore I warn all, that they have a care, how they give way to the Out-cry of some falsely entituled* Liberty of Conscience, *against Impositions*, &c. *Nor is it the least Evil this Spirit of strife is guilty of, that useth the words, Liberty of Conscience, and Impositions, against the Brethren, in the same manner as our suffering Friends have been accustomed to intend them against the persecuting Priest and Powers of the Earth.* But what if these dissenting Brethren in all other Circumstances appear to be Honest, Good, Religious, and Con-

ſcentious Men? So much the worſe ſaith Mr. *Penn*. For, *Holy Living is become no Teſt among us, unleſs againſt the Liver. The Tree was once known by its Fruit, it is not ſo now; the better Liver the more dangerous, if not a Conformiſt.* Addr. to Prot. p. 245. Well, but though they are as much againſt Liberty of Conſcience as others, yet Mr. *Penn* in his *State of Liberty Spiritual*, &c. p. 14. makes a great difference between them and others. For, ſaith he, *We do not as others do, compel Conformity by worldly violence upon the Perſons and Eſtates of Conſcientious Diſſenters.* God be thanked they have not, nor ever had, and we hope never will have the power to do it here. But where they have had the Power, as in *Penſylvania*, they have given us a Demonſtration that it is not want of Will, but want of Power that hath reſtrained them here. For, there they not only cenſured *G. Keith* and others, but proſecuted them with worldly violence, ſeizing their Goods, and impriſoning their Perſons. And were going on in their proceſs againſt *G. Keith*, for that which by their Law would have coſt him his Life, if they had not been providentially prevented, by a Change of their Governour. But do they make uſe of no worldly violence here? Yes, they have one project that ſtands them in more ſtead to keep their Members in Awe, than all that the Church of *England*, or any other Church in the World hath; For, being generally a Trading People, and keeping their Trade among themſelves; if any diſſent from them, he certainly loſeth his Trade, and conſequently is broke and undone, and both he and his Family ruined. And more than this, neither an *Excommunicato Capiendo*, nor a Popiſh Inquiſition can do.

I ſhall cloſe up this part of the parallel with an account of the Executive part of that High Church Authority which they aſſume unto themſelves. And that in theſe Inſtances.

1. Their Arraignment, Tryal and Condemnation of all other Churches, and of the Church of *England* in particular. For this, See *Edw. Burrough's* Works, p. 223. under this Title. *A juſt and lawful Tryal of the Miniſters of this Age, by a perfect proceeding againſt them, and hereby they are righteouſly examined, and juſtly weighed, and truly meaſured, and condemned to diſagree, and be contrary to all the Miniſters of Chriſt in former Ages; and to agree and concur with all theſe falſe Prophets and Deceivers; in their Call, in their Maintenance, and in their Doctrines, Converſations, and Practices; and being brought to the Bar of Juſtice, are truly charged, and legally proved upon them, and found guilty*, &c.

2. Their bitter Invectives againſt the publick Miniſtry and Church of *England*, calling Her a falſe Church, the Whore of *Babylon*, and the Parliament the Beaſt that carries Her, *&c.* *Burrough's Works*, p. 523. And *W. Penn*, in his *Truth exalted*, &c. p. 9. rails againſt the Church of *England*, Her Common-Prayer, and Diſcipline, calling them *the Offſpring of the Popiſh Generation*, *&c.* And in his *Guide miſtaken*, p. 18. He calls the Clergy *an Abominable Tribe of Idle Gormondizing Prieſts, who through all Ages have been the very Bane of Soul and Body to the Univerſe.*

3. Their Dialoguing the Biſhops, and all Orders of the Clergy, condemning the Church as the Whore of *Rome*, and the Common-Prayer as a Branch ſprung from the Pope. As alſo their Summoning the Clergy in general, from the Biſhop to the Curate, *i. e.* Arch-Biſhops, Lord-Biſhops, Deans, Prebends, Doctors,

Doctors, Vicars, Curates, and all Prelaticals, and condemning them by Wholesale. *Smith's Works*, p. 157, and p. 161.

But they are not contented thus to Lord it, and Tyrannize over the Church and Clergy, but they make bold to do the same over the Civil Magistrate. For, as the Pope challengeth to himself the Power both of the Ecclesiastical and Civil Sword, so do the Quakers too. For, they boldly impeach the proceedings of Magistrates in Courts of Judicature. See their Book, entituled, *Persecution Impeached as a Traytor against God*, in *Edw. Burrough's* Works, p. 793. And the same Author, *p.* 244. joyneth the cruel Injustice and Tyranny in Civil Government, and the Abominable Superstition and Idolatry in Church-Government both together, and saith, *Because of this, the Lord God of Heaven and Earth is now risen, to overturn, overturn Kings and Princes, Governments and Laws, and he will confound and break down all Tyranny and Oppression, under which the Poor have groaned, and he will change Times, and Laws, and Governments. There shall be no King ruling but Jesus, nor no Government of Force, but the Government of the Lamb, nor no Law of Effect, but the Law of God*, &c.

All Rule and Authority that shall stand up against my Son in his Saints, shall be put down as one of his greatest Enemies under his Feet, saith the Lord. Sam. Fisher, p. 99. of his Works.

And *Edw. Burroughs*, in that Book which he directs, To the Camp of the Lord in *England*, calls the Government the Beast, and the Church the False Prophet. And thus Addresses the Government. *Thou Beast upon which the False Prophet sits, whom thou upholdst by thy Law,--- Of thy Sin there is no Forgiveness, and of thy Torment no Remission.* And concerning Kings and Emperours, *G. Fox* saith, *They have sprung up in the Night, since the days of the Apostles, among the Antichrists.* —— *They are the Spiritual* Egyptians, *got up since the days of the Apostles, &c.* Several Papers, *&c.* p. 8, 9, 16. Did ever *Rome* pretend to an higher Authority than this the Quakers pretend to?

Heret. 5. *The Papists are great pretenders to Miracles. Their Legends are stuffed with them; With Holy Water they can drive Mice out of a Country. With Holy Water they can make a barren Woman to Conceive; Sometimes their Images have been forced to Sweat, to Weep, to Laugh, and to shift themselves from place to place; sometimes to speak, and to light their own Tapers. For* Nicolaus Lyra *in Cap.* 14. Danielis *saith*, In Ecclesia Dei populus sæpe descipitur a sacerdotibus fictis Miraculis, Lucri causâ. In the Church of God the Priests oftentimes deceive the People with feigned Miracles, for Lucre's sake.

Quak. And becaufe the Quakers are not willing in any thing to come behind the Papists, they as well as the Papists, pretend to Miracles too. Of which the Quakers Legend, otherwise called *G. Fox's Journal*, is full, as you may see in p. 167, 170, 103. 28, 29, 258, 370. In the last of these pages, there is one left upon Record by himself, with many more, which are said to be wrought by the Power of God, which one I shall give you for a Sample, There was one *John Jay* being to try an Horse, the Horse happened to throw him, and he fell upon his Head, and as the People said, brake his Neck. He was taken up for dead, and carried a good way, and laid upon a Tree, *I got to him* saith *G. Fox, as soon as I could, and feeling on him, concluded he was dead. And as I stood by him, pitying him and his Family; I took hold of his Hair, and his*

Head

Head turned any way, it was ſo limber; whereupon throwing away my Stick and Gloves, I took his Head in both my hands, and ſetting my Knees againſt the Tree, I raiſed his Head, and perceiving there was nothing out nor broken that way, then I put one hand under his Chin, and my other behind his Head and raiſing his Head two or three times with all my ſtrength and brough it in; I ſoon perceived his Neck began to grow ſtiff again, and then he began to rattle in the Throat, and quickly after to breath, The People were amazed, but I bid them have a good Heart, and be of good Faith, and carry him into the Houſe; they did ſo, and ſet him by the Fire, but I bid them get him ſome warm thing to drink, and put him to Bed. After he had been in the Houſe a while, he began to ſpeak, but knew not where he had been. The next day we paſſed away, and he with us, about 16 Miles to a Meeting, &c.

This was one, and indeed the Chief, and moſt remarkable of thoſe Miracles which are there ſaid to have been wrought by the Power of God, I ſhall not make any Remarks upon it, but having ſet it down at large, leave you to make your own Obſervations. Onely one Note let me leave with you, That this is ſaid to be done in the year 1672, and never came to light till the year 1694, which is 22 Years after the thing is ſaid to be done. As alſo that it is no more than an ordinary practice, and often happens, that by putting the Neck into its right poſture all is well again.

Heret. 6. *The Papiſts under value the Holy Scriptures, and over value their own Traditions; They ſpeak ſlightly, nay contemptuouſly of the Holy Scriptures; calling them a Leſbian Rule, a Noſe of Wax: And our Bible a Brazen faced Book, an Unjuſt, Corrupt, and Perverſe Bible,* &c.

Quak. And in this our Quakers ſcorn to be behind them, they will vye with the boldeſt Papiſts, would the Church of *Rome* lock the Holy Scriptures from you in an unknown Language, the Quakers will do more, for they will either take it from you, or drive you from it. Do the Church of *Rome* magnifie their Traditions above the Scriptures? The Quakers alſo magnifie their Speakings and Writings, far beyond them. For, they tell us, *That which is ſpoken from the Spirit of Truth in any, is of as great Authority, as the Scriptures and Chapters are, and Greater.* *G. Whitehead* and *W. Penn*, their *Serious Apology* p. 49. And *G. Fox*, *Gr. Myſt.* p. 246. expreſly ſaith, *The Scriptures are not the Word of God.* But p. 225. he ſaith of his own Writings. *To you all, This is the Word of the Lord.* Do the Papiſts villifie and ſpeak contemptuouſly of the Scriptures, the Quakers will vye with them in this too. *For* ſaith *G. Fox*, *Your Original is Carnal*, Hebrew, Greek, *and* Latin, *and your Word is Carnal the Letter, and the Light is Carnal the Letter.* —— *Their Original is but Duſt, which is but the Letter, which is Death:* —— *And their Goſpel is but Duſt*, Matthew, Mark, Luke, *and* John, *which is the Letter. News out of the North,* &c. Printed 1655. p. 14. And *Tho. Lawſon* in his *Brief Diſcovery of a threefold Eſtate of Antichriſt*, Printed 1653. p. 9. Calls the Miniſters *Babylon's Merchants, ſelling beaſtly Wares for a large Price,* —— *The Letter, which is Duſt and Death.*

And *G. Fox* in his *Sauls Errand to* Damaſcus, Printed 1654, p. 7. ſaith, *All that do ſtudy to Raiſe a living thing out of a Dead, to Raiſe the Spirit out of the Letter, are Conjurers, and draw poims and Reaſons, and ſo do ſpeak a Divination of their own Brain, they are Conjurers and Diviners, and their Teaching is from Conjuration, which is not ſpoken from the Mouth of the Lord.* And p. 2. They ſay, *You*

may

may as well, Condemn the Scriptures to the Fire, as our Queries or Writings. And their Reason is, Because, say they, *Our giving forth Papers or Printed Books, is from the Immediate Eternal Spirit of God.* p. 104.

There was a Man of Great Name among the Quakers, viz. *Josiah Coale*, who being very desirous to Promote their Antient Testimony, and carry on the War against the Ministry, Scriptures, and all Instituted Religion; but finding not a sufficient stock of Venom and Virulency in himself wherewith to bespatter the Ministers and Scriptures, call'd in to his Assistance, one *A. S.* a *Roman* Catholick: Which *A. S.* had Printed a Scandalous Libel against the Church of *England*, and all Protestants. Wherein he bestows these Delicious Bitts upon the Protestant Clergy; *They are*, says he, *Intruders, Thieves, Robbers, Hypocrites, Ravening Wolves, Murtherers, Sons of Belial, False Prophets, and Priests of Baal.* Which are the very Complements that *G. Fox* and his Followers, bestow upon our Ministers in the Church of *England.* And by this we may guess from whence they learned them. But *A. S.* that senseless and prophane Priest, stops not here, but goes on to blaspheme the Holy Bible, representing those Hypocritical Intruders (as he calls the Protestant Clergy) *standing in a Pulpit or Tub, with such a brazen-fac'd Book, as is their unjust, corrupt, and preverse Bible, in their Hand, lulling the poor ignorant People, to the Sleep of Death*, &c. All which the said *Coal*, in a Book of his, Entituled, *The Whore Unvailed*, Printed 1665. p. 48. *&c.* takes the pains to Transcribe, and Reprint in a larger Character, that it might be taken the more Notice of; and lest any should happen to overlook it, he mentions it in his Title Page. But after all these Pains in Transcribing, and Care in Reprinting this scurrilous, prophane, and blasphemous Libel, what use did he make of it? Did he not show his abhorrence of it, and Vindicate both the Protestants and their Bible? No, not a Word of that, he Glories rather in this Terrible Blow, which his Friend *A. S.* had given both to them and their Bible; For, says he, *I am not engaged in their Cause, therefore it doth not concern me to answer his Charge against them, but shall leave them to answer for themselves.* p. 40. His Business was to Promote their Antient Testimony, by which all Protestant Ministers, are declared to be Thieves and Robbers, Hypocrites, False Prophets, and Priests of Baal. And their Bible, Dust and Death, beastly Ware, Serpents Meat, &c. And if so, why should he be concerned for either of them?

That to depreciate the Holy Scriptures, and set too high a Value upon their own Writings, is the Quakers Principle, hath been sufficiently shewn; and that their Practice is, and hath always been, ever since they were a People, according to this Principle, is easie to demonstrate. But to make the business short, I do here Challenge all, or any of the Quakers, or any Man, to make it appear, that ever any one Chapter of the Bible, hath been Read in their Publick Meetings for Worship, in almost Fifty Years last past; though their own Epistles are frequently Read there, and look'd upon as the Word of the Lord unto them, and the Dictates of the Eternal, Infallible Spirit.

Much more might be produced, to shew their denyal, both of the Authority and Necessity of the Scriptures; as also their invalidity to be a Rule of Faith and Manners. But I think, enough hath been said to Compleat the Parallel,

rallel, and therefore I ſhall trouble you with no more upon this Head at preſent.

Heret. 7. *The Church of* Rome, *according to the Trent Creed, Profeſſeth to Believe*, That there are ſeveral Sacraments of the New Law, truly and properly ſo called, Inſtituted by Jeſus Chriſt our Lord, and Neceſſary to Salvation of Mankind, though not all of them to every One; *viz.* Baptiſm, Confirmation, Euchariſt, Penance, Extream Unction, Orders and Marriage, and that they do Confer Grace; and that of theſe, Baptiſm, Confirmation and Orders, may not be repeated without Sacrileдge. They do alſo receive and admit the received and approved Rites of the Catholick Church, in her Solemn Adminiſtration of the aboveſaid Sacraments.

Quak. Here indeed the Papiſts and the Quakers differ, the Papiſts will have more Sacraments of the New Law, than ever were Inſtituted by Chriſt; the Quakers will have none at all, but Renounce even thoſe which are plainly Inſtituted by Chriſt in Holy Scriptures. But though they differ in the Way, yet they agree in the End they Aim at, which is to overthrow all Inſtituted Religion, and ſet up ſomething of their own inſtead of it: The Papiſts own Baptiſm, but add thereto Chriſm, Oyle, Salt, Spittle, *&c.* The Quakers diſown Baptiſm by Water, For, *To ſay that Sprinkling Infants with Water, is Baptiſm into the Faith of Chriſt, is the Doctrine of the Devil.* ſays *Edw. Burrough*, p. 190, 191. of his Works. The Papiſts maim and mangle the Sacrament of the Lord's Supper, robbing the People of one Half of it: But the Quakers rob them of it All, utterly Renouncing and Rejecting it as uſeleſs and unneceſſary: They call it, *Cain's* Sacrifice, Carnal, the Table of Devils, and the Cup of Devils. *G. Fox, News out of the North.* &c. p. 14.

And *I affirm*, ſaith *W. Penn, that Circumciſion is as much of force, as Water-Baptiſm: and the Paſchal Lamb, as Bread and Wine;* —— *And we can teſtify from the ſame Spirit, by which* Paul *renounced Circumciſion, that they are to be rejected, as not now required.* Reaſon againſt Railing, p. 108, 109. And *Smith* in his Primer, Printed 1668. p. 6. ſaith, *Sacraments are from the Popes Invention, who hath had Power in the Night of Apoſtacy, they had their Inſtitution from the Pope, and were never ſo ordained of Chriſt.*

Heret. 8. *The Church of* Rome *denieth the ſufficiency of Chriſt's Sacrifice once offered upon the Altar of the Croſs. And therefore do daily offer him up a new in the Maſs, and Preach up the Doctrine of Merit, not only for themſelves, but for others by their Works of Superrogation.*

Quak. Do the Papiſts deny the ſufficiency of Chriſt's Sacrifice once offered upon the Altar of the Croſs? So do the Quakers deny that he did thereby ſatisfy for the Sins of Mankind. They will not allow that we can be ſaved by a Chriſt without us. *The Devil was in thee,* ſaith *G. Fox.* to *Chr. Wade. Thou ſayſt thou art ſaved by Chriſt without thee, and ſo haſt recorded thy ſelf to be a Reprobate*, Gr. Myſt. p. 250. Nay, ſo far are they, from allowing Salvation by Chriſt without us; that they will not own any Outward Chriſt, who was Crucified at *Jeruſalem*: For, ſaith *G. Fox, If there be any other Chriſt, but He that was Crucified within, He is the Falſe Chriſt.* —— *Devils and Reprobates make a talk of Him without.* Great Myſt. p. 206.

And

And *W. Penn*, at once totally excludes the Satisfaction of Christ, For, founding his Argument upon that Petition in the Lord's Prayer, *Forgive us our Debts, as we forgive our Debtors.* He thence thus Infers, *If it is our Duty to forgive without a Satisfaction received; and if God is to forive us, as we forgive them; then is a Satisfaction totally excluded.* Reason againſt Railing, p. 91.

And *G. Whitehead* ſaith, *The Quakers ſee no need of directing Men to the Type, for the Anti-Type, nor yet to* Jeruſalem, *either to Jeſus Chriſt or his Blood. --- And where doth the Scriptures ſay, the Blood was there ſhed for Juſtification.* Light and Life, *&c.* p. 38.

And he and *W. Penn*, joyntly, do confidently ſay, *And indeed this* (*i. e.* Juſtification by the Blood of Chriſt outwardly ſhed) *we deny, and boldly affirm it in the Name of the Lord, to be the Doctrine of Devils, and an Arm of the Sea of Corruption, which does now Deluge the whole World.* Serious Apology. p. 148.

And the ſame *W. Penn*, in his *Quakeriſm a New-Nick-Name*, &c. p. 6. ſays, *Faith in Chriſt's Outward Manifeſtation, hath been a deadly Poyſon, theſe later Ages have been infected with.*

Heret. 9. *Popery of it ſelf being but a Rotten Fabrick, patch'd up with Error and Hereſie, ſtands in need of ſome thing to prop it up; and therefore the Votaries of that Church have deviſed three ſtrong and ſtately Pillars, by which to ſupport it.* viz.

1. *The Supremacy of the Pope and Church of* Rome.
2. *The Pope's Power of Diſpenſation.*
3. *The Lawfulneſs of Equivocation.*

1. *The Supremacy of the Pope and Church of* Rome. *By which they exalt the Pope far above all Principalities and Powers, making him not only an Univerſal Biſhop, and his Church the Head of all other Churches; but avouching,* That he is abſolutely above the whole Church, and above a General Council, ſo as he acknowledgeth no Judges on Earth above himſelf. *Bellarm. l. 2. de Concil. c. 17. But as if all this were too little, they aſcribe unto him an abſolute Soveraignty and uncontroulable Dominion over Emperours, Kings, and all Magiſtrates, by vertue whereof he hath power to Excommunicate them, or any of them, to abſolve all their Subjects from their Obedience, to depoſe and dethrone them, and to conſer their Kingdoms on others.*

Quak. Now Quakeriſm being as Rotten a Fabrick as Popery is, ſtands in need of the ſame Crutches, Props and Pillars to ſupport it, that Popery doth; and as it ſtand in need of them, ſo it makes the ſame uſe of them that Popery doth, as will appear by comparing them together.

1. Do the Papiſts aſcribe Supremacy to their Pope, Exalting him far above all Principalities and Powers, both in Church and State? So do the Quakers to their Light Within, exalting it far above all Princes and Prelates, or any Outward Authority, either in Church and State. For, to that they ſay, *All Power in Heaven and Earth is committed.* But they will come yet nearer, if we conſider the uſe they make of this their pretended Supremacy, which is this,

1. The Church of *Rome* by vertue of her Supremacy, claimeth to be the Mother and Miſtreſs of all Churches, and that the Pope is the Oecumenick or Univerſal Biſhop; and the Quakers do ſo far agree with them in this, that they diſown and diſclaim all Proteſtant Churches and Miniſters, and claim to themſelves, the Title of the only true Catholick Church, *The Church of Chriſt, and Elect*

People of God, called Quakers, saith G. Whitehead, Apostate Incendiary, &c. p. 3. and Robert Barkly saith, *The true and pure Principles of the Gospel, are restored by the Quakers Testimony; and the Antient Apostolical Order in the Church of Christ, is re-establ shed amongst them, and settled upon its Right Basis and Foundation.* Anarchy of the Ranters, &c. p. 1.

2. The Church of *Rome* extends Her Supremacy, not only over all other Churches, and General Councils, but over Emperours, Kings, and Princes, and all Temporal Magistrates; for, they say, their Pope hath the Power and Management of both Swords put into his Hands. And in this the Quakers will not be out-done by them; for they tell us. *They have chosen the Son of God* (*i. e.* their Light within) *to be their King, and he hath chosen them to be his People, and that it is his only Right to Rule in Nations, and their Heirship to possess the uttermost Parts of the Earth. Burrough's* Declaration. And they further tell us; *The Lord is risen to Overturn, Overturn Kings and Princes, Governments and Laws, and there shall be no King ruling but Jesus, nor no Government of Force, but the Government of the Lamb.* Edw. Burrough, p. 244. of his Works. *That is the false Church,* saith G. Fox, *that doth not live upon the Heads of the Kings: For, all Kings and Emperours have sprung up in the Night, since the days of the Apostles among the Antichrists. They are the Spiritual* Egyptians, *got up since the days of the Apostles, &c.* Several Papers, *&c.* p. 8, 9, 16. Thus you see the Papists and Quakers do perfectly agree in the point of Supremacy.

Heret. 2. *The next Crutch or Pillar which the Papists have devised to support Popery, is, that they ascribe to the Pope a Power of Dispensation. By which he can dispense not only with the Decrees of Councils, but with the Laws of God, the Laws of Nature, and all Vows, Oaths, Contracts, and Promises among Men. For, he can dispense* supra Jus, *and* contra Jus, *above Law, and against Law, saith* Muscovius *in his Book of the Majesty of the Militant Church. And he gives this Reason for it;* For, *saith he,* the Pope's Tribunal, and God's, is but One; and therefore every Reasonable Creature is subject to the Pope's Empire.

And this their Great Apostle *G. Fox,* thinks he has as good Title to as ever any Pope thought he had. *For,* saith he, *Friends, though I have not told it you, I do now declare it, I have Power to bind and to loose whom I please.* See Tyranny and Hypocrisie detected, *&c.* p. 45. And pursuant of this Power, *G. Whitehead* undertakes to defend this Popish Principle, which was charged upon the *Foxonian* Quakers, *That it is abominable Pride not to submit to the Judgment of the Church, She having always the Infallible Spirit,* &c. saying; *The true Church is in the true Faith that is in God, and we must believe thus as the true Church believes, or else it were both a Folly and Hypocrisie to profess our selves Members thereof,* &c. Apostate Incend. *&c.* p. 16, 17. And *Tho. Ellwood,* in his *Antidote,* &c. in Answer to *W. Rogers's* Christian Quaker distinguished, *&c.* wherein he Charges the *Foxonian* Quakers, with Innovation and Usurpation; saith, *All thy Revilings and evil Speeches against Friends in this day, do reflect as much upon the Apostles and Elders in the Primitive Church, as upon Friends,* p. 44.

And as he claim'd the Power, so he practised the Thing; as in the Case of one of his Disciples, who was charg'd with Stealing an Hour-Glass out of the Church, he thus answereth the Charge; *As to his taking away thy Hour-glass, being moved so to do by the Spirit of the Lord, by the Eternal Power it is own'd.* Gr. Myst.

&c. p. 77. As also in the Case of *James Milner, who profess'd himself to be God and Christ*, as it was prov'd against him by three credible Witnesses, whom I knew, and who deposed it before Judge *Puleston*, at the Assizes held at *Lancaster*, 1652. in my hearing; whom *G. Fox* was so far from condemning, that he owns the Thing, and vindicates him, saying; *As for* James Milner, *tho' his Mind did run out from his Condition, and from minding that Light of God which is in him, whereby the World takes occasion to speak against the Truth, and many Friends stumble at it; yet there is a pure Seed in him.* Saul's Errand, *&c.* p. 9. Thus did he undertake to dispense with a Breach both of the First and eight Commandments of the Moral and unchangeable Law of God.

And as he was good at Loosing, so he was at Binding; for, he damns the National Clergy by Whole Sale to the Pit of Hell, and not only those at present, but All that have been since the Days of the Apostles till the Year 1650, when Quakerism first began to appear. Calling all Protestant Churches, Synagogues, and their Ministers, false Ministers; thus describing them: All that Baptize Children with Water; All that preach Christ without, as He is in Heaven above at God's Right Hand; All that preach out of the Scriptures; All that tell People of a Sacrament, and that it is God's Ordinance; All that pay Tythes, or receives Tythes: In a Word, All Ministers (not being Quakers) are, say they, false Ministers; and being such, are Conjurers, Thieves and Robbers, Antichrists, Witches and blind Guides, Devils, Serpents, and Lyars, the Sir-*Simons* of the Age. Stewards of the Devil's Magazine, a Viperous Generation; Dissemblers and Blasphemers, holding a Worm-eaten Beastly Form, selling Beastly Wares, the Letter which is Dust and Death; yea, Greedy Dogs, Blood-Hounds, *&c.* This is the Lamb-like Language with which they Caress the Protestant Ministry. But let me give you one particular Taste of this Binding Power, which they boast of; It is in a Paper sent to one Mr. *Camelford* a Minister, by *G. Fox* and *Richard Hubberthorn*, and is said to be Given Forth By The Light And Power Of God appearing in Them. *Truth's Defence*, &c. where they thus accost him, *A Scarlet colour'd Beast, Painted Beast, thou art damn'd openly; I charge thee to be a Witch, and Bewitch the People, Brazen-fac'd thou art; For, thou art a Beast, thou blind Sot, thou dark Sot, thou Enemy of God and Man of Sin, for Destruction thou art ordain'd, to go therein, thy Fear of it doth begin, and the Lake that burneth, and the Pit thou art to be turn'd into Eternally; Thou shalt know me that I speak the Truth; no Prayers can we send to thee, but for thy Destruction; The Ministers of the Letter are the Ministers of Death; Thou Man of Sin and Enemy of Christ, Thou Hypocrite and Pharisee, thou art in thy Sorcery and Witchcraft, and in the Adultery, O thou Impudent, Brazen-fac'd thou art; Thou art a Serpent, thou Man of Sin and Son of Perdition, thou deaf Adder and Serpent, a Child of the Devil, an Enemy of Righteousness; O thou False-hearted dissembling Hypocrite, the Plagues of God are due to thee, and that is thy Portion, thou blind Sot, thou dark Sot, thy Torment is but beginning, and so fare Thee well,*

G. Fox, R. Hubberthorn.

Was ever such Stuff fathered upon the Light and Power of God appearing in any one before Quakerism appeared in the World? Can this proceed from the Spirit of Christ, who is meek and lowly? Or rather doth it not pro-

ceed from the Spirit of Antichriſt, who fretteth and fumeth, raveth and rageth, becauſe he ſeeth himſelf detected, and his Power decaying? Was ever more horrid Blaſphemy heard of among Men pretending to Religion? In this they have not only equall'd but far out-done the moſt virulent Papiſt.

Heret. 3. *The next Prop or Pillar which the Papiſts have ſet up to ſupport their Rotten Fabrick, is the lawfulneſs of Equivocation and Mental Reſervation; By which they can make inſignificant, all Oaths and Promiſes, deceive Magiſtrates, conceal their Names, and tell falſe ones; elude all Examinations, and ſay any thing that may ſerve their own Intereſt and Advantage. This they learned from that old* Spaniſh *Heretick* Priſcillianus *in the fourth Century, whoſe Motto it was* Jura, perjura, Secretum prodere noli.

Swear and forſwear, when you think fit you may.

But yet your Secret you muſt not betray. Aug. de Hæreſ. ad Quod vult Deum.

Quak. And as this is a great ſupport to Popery, ſo it is to Quakeriſm; And as the Papiſts learned this from that old *Spaniſh* Heretick *Priſcillianus*, and are become very expert therein; ſo the Quakers have learned it from them, and are become great proficients in that Art; of whoſe proficiency and dexterity therein, I ſhall give you ſome Inſtances. And the firſt I ſhall produce is their great Gloſſer, Palliator, Excuſer, and Defender of all their Errors, Hereſies and Blaſphemies; *G. Whitehead*, one *Solomon Eccles*, a great Prophet and Eminent Preacher among them had ſaid, *That the Blood of Chriſt was no more than the Blood of another Saint.* Which Blaſphemous ſaying of his, taking Air, and coming to be known among the Friends, many were offended at it; Whereupon to excuſe himſelf and his Blaſphemy, he writes a Letter to one *Robert Porter*, the Copy of which you have in a Book of *Will. Burnet's*, entituled, *The Capital Principles of the Quakers*, Printed 1688. p. 41. Of which I ſhall give you as much as relates to this Blaſphemous ſaying, viz. *Robert Porter, Take heed of belying the Innocent; for, I hear thou haſt reported to a Friend of mine, that I ſhould ſay, That the Blood of Chriſt is no more than the Blood of another Man; I never ſpoke it, but do highly eſteem of the Blood of Chriſt to be more Excellent, Living, Holy, and Precious, than is able to be uttered by the Tongues of Men and Angels.* One would think this to be a flat denial of the whole Charge againſt him; but hold a little, let him but explain himſelf, and you will ſee it is not; *I Mean, ſaith he, The Blood that was offered up in the Eternal Spirit*, Hebr. 9. 14. Which by the way, is a groſs Perverſion of the Text, For it is not the Blood which he offered, but the Blood of him, who offered himſelf, not ἐν τῷ πνεύματι αἰωνίᾳ, but διὰ πνεύματος αἰωνίου, not in, but through the Eternal Spirit; But he goes on thus, *But the Blood that was forced out of him by the Soldiers after he was dead, who before that, bowed his Head to the Father, and gave up the Ghoſt; but thou ſayſt that was the Blood of the New Covenant, which was ſhed after He was dead; which I do deny. Yea, I did ſay, that was no more than the Blood of another Saint; theſe are my Words, which thou art Wreſting to thy own Deſtruction.* &c. Now inſtead of a Denyal, I take this to be a plain and full Confeſſion of the Blaſphemy Charged upon him. But plain and full as it is, they can Palliate and Gloſs it over, which *G. Whitehead* takes upon him to do, in his *Light and Life*, &c. Printed, 1668. and that in this manner; *Whereas* (ſaith he, p. 41.) Solomon Eccles *is accuſed of little leſs than Blaſphemy, about a Letter, Chiefly of a Paſſage concerning the Blood,*

in

in these words, viz. *The Blood that was forced out of Him by the Soldiers after he was dead, who before that bowed His Head to the Father, and gave up the Ghost*; *I did say*, That was no more than the Blood of another Saint, *Now to these Words*, No more than the Blood of another Saint, *his Intent was, as to Papists, and you whose Minds are carnal, who oppose the Light within, and also Simply as to the Essence of the Blood.* The next thing wherein *G. Whitehead* makes Tryal of his Skill, are some plain Matters of Fact, so plain, that he dares not utterly deny them, yet he is not willing to own them; or that Friends should think them true, and therefore beats his Brain to find out some way or other to palliate and excuse them. The first I shall mention is this, Upon the 10th of *August* 1681, at the Quakers Meeting-House in *Grace-Church-street*, one, who had a greater Reverence for the Holy Scriptures than the rest, brought a Bible with him; and before the Meeting was gathered, or their Preachers come (so that it was no disturbance to their Publick Service) he, being in the Gallery, read part of a Chapter *viz.* of the 14 of *Luke*, wherein was nothing Particular as to the Quakers; but it was the Bible! and that was a sight not us'd to be seen there, much less to hear it Read, which so moved their Indignation, that one of the Chief of them, *W. Mead* by Name, snatch'd the Bible out of his Hand, and (notwithstanding that Great Meekness which they pretend to) thrust him Mr. *John Pennyman* by Name) all along the Gallery, down several Steps, *Rich. Smith* was present, and did attest it. This is Charged upon them, by the Author of the *Snake*, *p.* 105. 3^d^ *Edit.* And to this plain Matter of Fact, which was so well known, *G. Whitehead* in his *Antidote*, &c. p. 41. thus answereth, *We know no such Indignation or Action shewn by any of us, against the Bible, nor any Person because thereof*; *neither do we Believe it, let the Author prove it if he can.* Which I think, the Author hath done, by producing his Voucher for it. But this *G. Whitehead* takes no Notice of. Yet in the next words he abates something of his Confidence, and in effect, Confesseth the whole Matter, *Possibly* saith he, *some Publick Disturber, might by some or other Present, be gently turned out of Doors*; *not because of the Bible, but because of some offensive turbulent Behaviour.* But he mentions no Offence given by Mr. *Pennyman* at that Meeting, more than his Reading part of a Chapter there in his Bible; nor indeed, can either he or *W. Mead* prove any thing more. But he thought by these *Possibles* and *Might-be's*, and *Some or Other*, to Amuse the Friends, so that they should not believe this to be truly Charg'd on them. Which shows *G. Whitehead* to be, not what he would be thought to be; *i. e.* a sincere honest Man, but what he really is, a dissembling, equivocating Knave.

The next Instance I shall Mention, is that of *Mary Tucker*, a Quaker-servant, Maid to *W. Reyman* a Barber, then living in *Bread-street*, but since in *Queen-street Cheap-side*, This *Mary Tucker* took a Bible, and in the open Day, publickly Burnt it, against the Church in *Bread-street*, to shew her Zeal. This is Charg'd upon them by the Author of the *Snake*, *p.* 110. *Edit.* 3^d^. And to this *G. W.* in his Antidote thus Replys: *Upon a late Enquiry, we Understand, there was such a Servant-Maid, who under some Discomposure and Temptation, attempted such an Evil and Mad Action.* It was so Publick that he dares not deny it, and yet he is unwilling to own it, she attempted it, saith he, but he doth not acknowledge that she did it; and even that attempt, must not be ascribed

cribed to a Quaker Principle, but to a Diſcompoſure and a Temptation, that ſhe was then under. And if this attempt of hers, was an effect of her Diſcompoſure, what ſhall we think of them, who call the Scriptures *Death, Duſt, Serpents Meat, beaſtly Wares*, &c. Were not they under ſome Diſcompoſure too? Aye, but ſays *G. W. Mary Tucker was ſeverely Rebuked and Teſtified againſt by our Friends, who came to underſtand that Attempt or Action which we utterly Abhor.* He is not yet Reſolved which to call it, an Attempt or an Action; but which ſoever it was, how doth it appear that ſhe ever received any ſuch ſevere Reprimand, Was ſhe ever made to Sign an Inſtrument of Condemnation againſt herſelf? Was ſhe ever Recorded out of Unity? No, no ſuch Matter. But ſomething muſt be ſaid to allay the Venom of the Snake, and *G. W.* muſt be their Palliating Fool.

I might add many more Inſtances of this kind, but now let us ſee, how *G. W.* excuſeth himſelf, for a groſs and blaſphemous Expreſſion of his own, in his *Serious Apology, p.* 49. It was demanded of him by his Opponent, *Do you Eſteem your Speakings, to be of as great Authority as any Chapter in the Bible?* To which *G. W.* roundly anſwers in theſe Words, *That which is Spoken by the Spirit of Truth in any, is of as great Authority as the Scriptures and Chapters are, and Greater.* Which being Charged upon him, by the Author of the *Snake*, he in his *Antidote p.* 43. thus excuſeth, telling us that he meant only, *to Prefer the Preaching with Divine Authority, according as Chriſt did, to the bare Reading of the Letter, as the Phariſees did; which was not, ſays he, at all to leſſen the Authority of Holy Scripture.* But doth this mend the Matter? Or rather, doth it not make it worſe? For, this is to make *G. W.* and every Quaker Preacher, to Preach with Divine Authority; according as Chriſt did. And if ſo, then all their Writings and Preachments are as Good Scripture, as any he ſpoke; nay Better when ſpoke by them than His, when only Read. Which indeed is plainly and truly their Meaning. But that in which their Equivocation and Mental Reſervation doth moſt appear, is their double meaning in all they ſay: They can ſpeak the ſame words that we do; and yet not mean one word as we do. They can with *Arius*, Repeat the Creed in the ſame Words as we do, and Subcribe to it, and yet not mean one word of it. They have a ſecret Reſerve in their Boſoms, to which they refer their Profeſſion and Subſcription, though outwardly they ſeem to agree with us therein. This is that Quaker Plainneſs, Simplicity and Sincerity, under which is Shrouded their Great Myſtery of Iniquity.

Mr. *Croſs*, in his General Hiſtory of the Quakers, p. 112. gives us the Form of their Confeſſion before the Houſe of Commons; which was as followeth: *I Believe with my Heart and Confeſs with my Mouth, the Sacred Scriptures to be Divine, left us by Men Inſpired by God, as an Exact Rule of our Faith and Behaviour: And I Profeſs to Believe in One only God who is the Father, and in Jeſus Chriſt His Eternal Son. Very God, and Very Man; And in the Holy Spirit. One and the Same God with the Father and Son, Bleſſed for Evermore.* &c.

If this Confeſſion was Sincere, if they meant what they ſay, it would ſoon put an end to thoſe Diſputes and Differences that are between them and us. But if it be Sincere, they are quite gone off from their Antient Teſtimony,

mony, which they tell us they are not? For, in ſeveral of their Books they ſay, that they are not Changed in any Point of Doctrine: And that they will ſtand by the Teſtimonies of their Antient Friends, as being All given forth by the Immediate Dictates of the Holy Ghoſt. And by the Decretal Epiſtles of their yearly Meeting in *London* (which is their Supream Authority) *Anno.* 1696. They are Enjoined afreſh to hold up the Holy Teſtimony of *Truth*, *Which*, *ſay they*, *hath made us a People to God*, *and Preſerved us ſo unto this Day*; *and that in all the Parts of it*, *For*, *Truth is One*, *and Changes not*: *And what it Convinced us of to be Vile in the Beginning*, *it Reproves ſtill.*

If therefore this Confeſſion of theirs, do not agree with their Antient Teſtimony, there will be great Reaſon to Suſpect the Sincerity thereof. And that it doth not, I ſhall now demonſtrate, by Comparing the ſeveral Articles thereof, with the Doctrine taught by their Antient Friends. And,

1 Concerning the Holy Scriptures. In this Confeſſion they pretend to beleive with the heart, and confeſs with the Mouth that they are Divine. But was this the primitive Doctrine of their Antient Friends? Why then did their Great Apoſtle *G. Fox* ſay, *The Scriptures are not the Word of God?* Gr. Myſt. p. 246. Why did he call them Letter, Carnal, Duſt, and Death? *News out of the North*, *&c.* Printed 1655. p. 14. Why did he and *Rich. Huberthorn* ſay, *It was dangerous to read them?* Truth's Defence, *&c.* Printed 1653. p. 101. Why do they ſay, *You may as well condemn the Scriptures to the Fire*, *as our Papers and Queries*, *which are given forth from the Immediate Eternal Spirit of God?* p. 2. Why did *Edw. Bur.* their great Prophet ſay, *That is no Command of God to me*, *what he commands another?* p. 47. of his Works. Or why did *W. Penn* aſſert, and ſay, *No command in Scripture is any farther obliging upon any Man*, *than as he finds a Conviction upon his Conſcience*; *otherwiſe Men ſhould be ingaged without*, *if not againſt Conviction*; *a thing unreaſonable in a Man.* Quakeriſm a New Nick-Name, *&c.* p. 71, 72. Now if the Quakers do at this day keep up their Antient Teſtimony, and that in all the parts of it, as they are obliged to do by their yearly Meeting, how can they be ſincere in this Confeſſion, which is ſo point-blanck contrary thereunto? I do not ſee how they can pretend to be ſincere in this Confeſſion, whilſt they own their Antient Friend's Books in which the contrary Doctrine is laid down. Well! But though we cannot, *G. Whitehead* can help them at this dead lift; For he will tell you, *We may ſee cauſe otherwiſe to word the matter*, *and yet our Intentions be the ſame* Counterfeit Convert. *&c.* p. 72. But to proceed in their Confeſſion they tell us, That they beleive the ſacred Scriptures were left them by Men inſpired of God, as an Exact Rule of their Faith and Behaviour. But did they always believe ſo? Is this according to their Antient Teſtimony? I trow not. For, I find *James Parnel*, in his *Shield of the Truth*, *&c.* Printed 1655. p. 11. In the Collection of his Writings. It is, p. 71. ſaying, *He that ſaith. The Letter is the Rule and Guide of the People of God*, *is without feeding upon the Huſk*, *and is ignorant of the True Light*, *&c.* And *Ed. Bur.* p. 515. of his Works, tells us, *That the Scriptures are not the Rule and Guide of Faith and Life unto the Saints*, *but the Spirit of God*, *that gave forth the Scriptures.*

And *Sam Fiſher* in his *Meſſages of the Lord.* p. 19. and 21. ſaith, *The Scripture is not his* (God's) *Voice*, —*Theſe are in ſome things Fallible*, *and ſo not fit to be the Rule.*

Rule. But the Light of Christ in the Heart, This is Infallible, the Onely Guide, Law and Rule, --- In the Spirit and not in the Letter, which is Fallible. And here again they will ſtand in need of *G. Whitehead*'s Rule to reconcile their Confeſſion to their Antient Teſtimony.

But to proceed. They profeſs alſo *to beleive in one onely God, who is the Father, and in Jeſus Chriſt his Eternal Son, very God, and very Man; and in the Holy Spirit, one and the ſame God with the Father and Son, bleſſed for evermore, &c.* Now from any one but a Quaker, one would take this to be a fair and full Acknowledgment of the Doctrine of the Holy Trinity; But this Equivocating Generation is not to be truſted in any thing that they ſay; for, they ſay one thing and mean another. And in this alſo they run-counter to their Ancient Teſtimony, unleſs *G. Whitehead* can help them out, and make contradictory words to mean the ſame thing. For, their Great Apoſtle *G. Fox*, is directly oppoſite to this Confeſſion, ſaying, *The Scriptures do not tell the People of a Trinity, nor three Perſons; but the Common-Prayer-Maſs-Book ſpeaks of three Perſons, brought in by the Father the Pope.* Gr. Myſt. p. 246.

And *W. Penn* hath this Expreſſion, *That frequent but Impertinent Diſtinction, that God is One in Subſtance, but Three in Perſons or Subſiſtences. --- A moſt Abſurd Blaſphemy. --- They the Trinitarians, muſt neceſſarily conclude their Kind of Trinity a Fiction. For, ſince the Father is God, the Son is God, and the Spirit is God, (which their Opinion neceſſitates them to Confeſs) then unleſs the Father, Son, and Spirit are Three diſtinct Nothings, they muſt be Three diſtinct Subſtances, and Conſequently Three diſtinct God's, &c.* Sandy Foundation. p. 12, 13, 14, 15. Much more might be drawn out of their Books to this effect, but this may ſuffice to ſhow the inconſiſtency of this Confeſſion with their Antient Teſtimony, and conſequently the Inſincerity thereof.

But to be more particular, Though they here ſeem to Confeſs Father, Son, and Holy Ghoſt, yet they do not mean Three Perſons; For, their Great Apoſtle *G. Fox* expreſly ſaith, *Chriſt is not diſtinct from the Father, but They, the Father, Son, and Holy Ghoſt are not diſtinct.* Gr. Myſt. p. 142, 293. And if ſo, then inſtead of a Trinity, there muſt be be but One Perſon in the Godhead, and conſequently it muſt be God the Father, who was Incarnate, and ſuffered, and ſo they fall in with thoſe Old condemned Hereticks, called *Patriſpaſſians.* But they pretend to beleive *in Jeſus Chriſt the Eternal Son of God, very God, and very Man*; And how well this agreeth with their Antient Teſtimony, let *W. Penn* and *Chr. Atkinſon* inform you, the former ſaying, *That the Outward Perſon which ſuffered, was properly the Son of God, we utterly deny.* Serious Apology. p. 146. And the other blaſphemouſly ſaith, *Your Imagined God beyond the Stars, and your Carnal Chriſt, is utterly deny'd, and teſtify'd againſt by the Light. To ſay this Chriſt is God and Man in one Perſon, it is a Lye.* Sword of the Lord drawn: p. 5. And where is their Sincerity in pretending to beleive him to be very God, and very Man? And as for the Holy Ghoſt, whom they pretend to beleive to be *One and the ſame God with the Father and the Son, bleſſed for evermore.* If Jeſus be not God, as it is their Doctrine, then the Holy Ghoſt, who was promiſed by, and proceedeth from Jeſus, muſt be no more than the Creature of a Creature. And now what becomes of all this glorious Confeſſion of theirs? Doth it not dwindle into *Arianiſm* and *Macedonianiſm*? Have they not ſtill ſome ſecret Reſerve which they keep concealed? Do they

not

not herein very much reſemble that Arch-Heretick *Arius*, who kept his own written in Paper in his Boſom, when he ſubſcribed the *Nicene* Creed, and declared that he believ'd as he had written?

And in like manner they do with the other Articles of the Creed; of which I ſhall preſent you with a Curſory View. They will acknowledge that Chriſt was born of a Virgin, and yet not mean one word of what they ſay, it muſt all be ſpiritualiz'd, and turn'd into an Allegory. See *W. Baily*'s Works, p. 291, 292, 300, 307. where you may find him thus expreſſing himſelf; *So now this Chriſt was before the World began, and a Seed* (i. e. a Principle within) *before any Name was given to it, who in proceſs of time was born of a Virgin; but none knows him born, or ever ſhall, but of a Virgin; (he that hath Ears let him hear.) Be thou* [Man] *but the Virgin, the Power of the moſt High ſhall over-ſhadow thee; and that Holy Thing which ſhall be born of thee, ſhall be called the Son of God.*

They can confeſs that he ſuffered Death, and was Crucified, but it muſt be underſtood to be within; For, *If there be any other Chriſt, but He that was crucify'd within, he is the falſe Chriſt.* —— *Devils and Reprobates make a Talk of Him without*, ſaith their Great Apoſtle *G. Fox*, Great Myſtery, p. 206.

They can confeſs that he died, roſe again, and ſitteth now at the Right Hand of God; But all this muſt be underſtood Spiritually, of a ſpiritual Death, a ſpiritual Reſurrection, and a ſpiritual Seſſion at God's Right hand within. For, *the Coming of Chriſt in the Fleſh is but a Figure*, ſaith *G. Whitehead*, in his Truth Defending the Quakers, *&c.* p. 20. But of what was it a Figure? Why, of the True Chriſt or their Light within; For, ſaith *G. Fox*, Gr. Myſt. p. 206. *The Apoſtles preached Chriſt that was crucified within, and not another; Him that was raiſed up from the dead, was Riſen that Lord Jeſus Chriſt within.* —— *It was He that was manifeſt in the Saints, that was and is not another. For the Other is the Antichriſt.* —— *And he that hath not this Chriſt, that was Riſen and Crucified within, is a Reprobate.*

They will pretend to believe his Coming to Judgment, but that muſt be within too; For, *another coming in the Fleſh, yet to be expected, we do not read of*, ſaith G. W. Light and Life, p. 41. And *if you look for Chriſt as he was Son of* Mary, *to appear outwardly in a Bodily Exiſtence to ſave you, You may look until your Eyes drop out, before you will ſee ſuch an Appearance of Him*, ſays the ſame Serious *George*, in his *Nature of Chriſtianity*, p. 29, 30.

They pretend to believe one Holy Catholick Church, but you muſt underſtand it of their own Church; for, they diſclaim and damn all other Churches, and claim to themſelves to be the Onely True Church, as hath been ſhewn. *As the true and pure Principles of the Goſpel, are reſtored by their Teſtimony, ſo the antient Apoſtolical Order in the Church of Chriſt is Re-eſtabliſh'd among them, and ſettled upon its right Baſis and Foundation*, ſaith Robert Barkly, in his *Anarchy of the Ranters*, p. 1.

And *Solomon Eccles* their lying Prophet, confirms all this; *Come*, ſays he, *Epiſcopalians, Preſbyterians, Independents, Baptiſts, and Papiſts, the Quakers deny you All; for, the Quakers are in the Truth, and none but they.* Quaker's Challenge. p. 3.

As for the *Forgiveneſs of Sins*, that is no part of their Belief, for they pretend to have attained to a ſinleſs Perfection, to be without Sin, and perfect as God himſelf, as hath been ſhewn. And therefore they have no occaſion to make this an Article of their Creed.

They pretend to believe *the Reſurrection of the Body*, but this muſt be within too, and the Body that is to be raiſed muſt be an Heavenly and Spiritual Body; but when urg'd to declare, what they mean by that Heavenly Body, they are at a great Loſs, they know not what to make of it. Some will have it to be their Light within, others will have it to be the Soul it ſelf, or an Heavenly Frame or Diſpoſition of the Soul, which they think they have attain'd already, and therefore ſay, as *Hymeneus* and *Philetus* did, *That the Reſurrection is paſt already.* But St. *Paul* tells us, that by ſo ſaying, *they err'd concerning the Truth, and overthrew the Faith of ſome.* 2 Tim. 2. 17, 18. But the outward Reſurrection of the ſame Body, they not only deny, but Ridicule it at a ſtrange Rate, comparing it with the *Turkiſh* Alcoran, and the Popiſh Doctrine of Tranſubſtantiation. For, thus ſaith *W. Penn*, *If the compleat Happineſs of the Soul reſts in a Re-union to a carnal Body, for ſuch it is ſown, then never cry out upon the* Turks *Alcoran*; *for, ſuch a Heaven, and the Joys of it, ſuit admirably well with ſuch a Reſurrection.* Reaſon againſt Railing. p. 138.

And again in p. 134. of the ſame Book, he ſaith, *If a thing can be the ſame, and notwithſtanding changed; for Shame let us never make ſo much Stir againſt the Doctrine of Tranſubſtantiation; for the abſurdity of it is rather out-done than equall'd, by this Carnal Reſurrection,*

And as they deny an outward Reſurrection, ſo they deny an outward Heaven and Glory. For, ſaith their great Apoſtle *G. Fox*, whom they look upon as infallible, *There is none have a Glory and a Heaven, but within them, which was before Man had a Being.* Great Myſtery, p. 214.

CONCLUSION.

THus have I drawn a Parallel between New and Old *Rome*, i. e. between Quakeriſm and Popery, in ſome few Particulars; It might be done in many more, but theſe I think, may ſuffice to ſhow how near a Kin they are. And that it is not without great probability that Popiſh Emiſſaries are ſuſpected to have been the firſt ſetters up and promoters of Quakeriſm in *England.* For, that ſeveral Jeſuits were ſent over hither by the Pope and the College *de propaganda fide*, to foment all the Differences, Diviſions and Diſturbances, which have riſen amongſt us both in Church and State, is evident from two Books which I have now before me, the one entituled *Mutatus Polemo*, Printed 1650, and the other, *Foxes and Firebrands. Edit.* 2d. Printed at *London* 1682. The former ſhewing the Horrible Stratagems of the Jeſuits practiſed in *England*, during the Civil Wars. And the latter diſcovering the Danger from the Harmony of Popery and Separation. But beſides theſe, it is well known that ſome Popiſh Emiſſaries have been found Preachers among the Quakers; And at this day there are ſome Eminent Preachers among them, who have been educated in Popiſh Seminaries abroad, and ſome who have been profeſſed Papiſts before they turned Quakers; and for any thing thing that appears to the crontrary may be ſo ſtill. As for Inſtance, *Robert Barkly*, a Man of no ſmall Note among the Quakers, was in his younger years bred up in the *Scotch* Convent at *Paris*. And *John Vaughton*, a great Preacher among the *Quakers* in *London*, and *William Southby* a Preacher among them in *Penſylvania*, were both

Roman

Roman Catholicks. And there is great ſuſpicion that ſome of great Name among them are ſo at this day. I do not frame theſe from thence to form any concluſive Argument, but only to ſhow the probability of the Suſpicion that *Rome* had an hand in forming this Sect among us: And that it was not without great Reaſon, that a Worthy Divine of the Church of *England* in a Book of his, entituled, *The Good Old Way, &c.* p. 121, 122. ſaid thus of them, *Of all the Sects that are among us, undoubtedly the Quakers have been, and are, moſt eminently ſerviceable to our Common Adverſary; for, their principles are ſuch as could not come out of any other Mint but the Jeſuits. And truly no Opinions can more reſemble theirs, than thoſe that are held by that Crafty and Perverſe Sect. Do not the Quakers think themſelves as Infallible as the* Romans *think the Pope himſelf to be? And do they not ſay, that one Reaſon why they divide from us is, becauſe we confeſs our ſelves to be Men ſubject unto Error? Do they not lower the Magiſtrates Authority (as the Jeſuits do) and by all Imaginable Methods endeavour to render him contemptible? Do they not villifie the Holy Scriptures (as the Jeſuits do) and call the Bible a dead Letter? Do they not cry up the Light, the Light, juſt as the Jeſuits cry up Tradition, Tradition? Do they not think themſelves to be the only People of God (as the Jeſuits think their Faction to be) and count all others who are not of their Communion Reprobates and damned Perſons? Do they not take it for granted that they are perfect, and cannot ſin? Why, do but turn the Tables, and behold it is Jeſuitiſm upon which they build the Doctrine of Meritorious good Works; for where there is not perfection, there can be no Merit. But the moſt lucky and advantageous Principle that ever was infus'd into them, is this, that they muſt not by any means ſwear, tho' call'd unto it by due Authority: The Jeſuit was no fool when he taught them this, for, hereby he keeps out of Harms way, and ſhelters himſelf from a neceſſity of taking any Oaths of Supremacy or Allegiance; this Principle therefore they do arrantly guard, and make many Propoſals, that they may be allowed this, and as long as it is allowed, it will be impoſſible to hunt our Enemies out of the Herd, or to diſtinguiſh indeed between a Quaker and a Jeſuit. By this any unprejudiced Man may ſee, that this ſullen and dogged Sect is the Jeſuit's natural and undoubted Iſſue; though like other Baſtards they are aſhamed to own their Father,* &c.

Nor had that other Reverend Perſon leſs Reaſon to ſay as he did in *A Diſcourſe concerning the Idolatry of the Church of* Rome, *p.* 282. *Every one who compares them* (i. e. *Jeſuits and Quakers*) *would imagine the Life of* Ignatius *had been their great Exemplar: I know not whether any of that Innocent and Religious Order of Jeſuits had any hand in forming this new Society* (i. e. *Quakers*) *among us, as hath been frequently ſuggeſted; but if one may gueſs the Father by the Child's likeneſs,* Ignatius Loyola *the Founder of the Jeſuits, was at leaſt the Grandfather of the Quakers,* &c.

FINIS.